

“THE SEARCH AFTER GOD”
(BRAHMA MIMĀMSĀ)
BY
THE INSPIRED SAINT, BĀDARĀYĀNA,
“THE HOLY INTERPRETATION” (ŚAIVA-BHĀSYA)
OF
THE TEACHER-IN-GOD (ŚIVĀCHĀRYA)
ŚRIKANĀTHA,
KNOWN ALSO AS
NILAKANĀTHA.



BOOK THE FIRST.

FIRST CHAPTER.

The Commentator's (Śrikantha's) Proem.

ram

1. Let us bow unto that Loving Lord (Śiva),¹ the Universal Spirit (Paramātman), Who is ever alive with Life (Sat), Light (Chit) and Love (Ānanda), Who is quick with

¹ It is obvious that under the guise of the above śloka the Commentator is really repeating the hallowing Prāsāda-Mantra, the sthūla-pañchākshara, "Om-namaśŚivāya". The word, 'Mantra', is explained as 'mananam trāṇam yasya' (=That, the meditation of Which forms a shield), the word, 'Prāsāda,' as 'prasāda sambandhi' (=related to Divine Grace), and, hence, the expression, 'Prāsāda-Mantra', as 'Iśvara-prasāda-janakam mantram' (=a mantra which brings in the Grace of God). This Prāsāda-Mantra is the Pañchākshara "the five letters" (=the five *imperishables*, 'letters' being the mystic symbol for the "imperishable factors" of the Divine Dispensation). The Pañchākshara, again, is of three sorts, viz., sthūla, sūkshma and kāraṇa, "initiations" into these devolving respectively on the "sacraments" (dikshāḥ) known as samaya, viśeṣa and nirvāṇa. The variations in the Pañchākshara may be said to be brought about by a transposition of the 'letters' involved. The sthūla-pañchākshara, to which Śrikanṭha is giving utterance in the above śloka, has efficacy in the removal of the species of "corruption" known as "Tirodhāna-mala" (= "obscuring darkness") and in rendering the soul fit for Divine Grace, while the two other variations viz., sūkshma and kāraṇa, are respectively competent to make of the soul a 'Mukta' and a 'Śivānandabhogin'. Says the Suprabheda-gama:—

प्रसादजनकंशभोः स्मूलंसूक्ष्मंचकारणम् ।

पञ्चाक्षरंवैतिविध मुपदेश्यम्यथाक्रमम् ॥

समयेचविशेषेच निवर्णेदीक्षितायच ।

शिवायनमस्तूमरयात् नमदिश्वायेतिवैस्थूलम् ।

कारणपञ्चाक्षरमिहशिवेतिविभूयैःप्रकीर्यतेक्रमशः ।

The specific spiritual efficacy attaching to these three kinds of Pañchākshara is explained in the Āgamas by a detailed consideration of

Self-Consciousness (Ahampadārtha), the sole Redeemer of souls, Whose Name is Glory (Om)!²

meaning of their component 'letters', for a note on which the r̥ is referred to the Introduction.

Praṇava is known as the mantra-rāja (=prince of mantras) and consequently its "initiation" can be attempted only when there are "signs" of approaching or actual "paripāka" (= "ripeness"). The same should be said of "Haum", the Pañchākshara-bija, the prāsāda-mahā-mantras evolving therefrom consisting of from three to as many as sixteen kalāḥ according to the averments found in the various Śaivāgamas.

² The mystic syllable, "Om", is regarded as the essence of Divine Glory. It is usually rendered, 'Amen,' though it means a great deal more in a spiritual and mystic sense. It is 'The Voice of Silence' of the European mystics, and corresponds to 'the Word' Which was "In the Beginning" (Gospel of St. John, I, i.). A portion of the Vātūjāgama is solely devoted to a mystic exposition of "Om". The translation of the śloka attempted above, follows the anvaya, "aham-padārthāya Om namaḥ". Another anvaya that is sometimes adopted is, "Om-padārthāya aham namaḥ (karma karomī)"—I bow to the "Assemblage of Lights" that emanated from the Bosom of "The One Light". This requires a word or two of explanation. According to the Āgamānta, Śiva-Jñāna (= "Svārājyasiddhi")—"The Keys of the Kingdom of Heaven") was originally with the Lord. Filled with compassion for the 'corruption'-bound souls, He willed to 'reveal' Śiva-Jñāna. Accordingly He called into being the ten Amśu-devas (= "The Ten Spirits of God" or "The Ten Lamps of Fire burning before the Throne", cf. Rev. IV, 5.), after His own image, and "revealed" to each of them a "tīte" of Śiva-Jñāna, that is, gave each of them "one" of "The Keys of the Kingdom of Heaven". The "revealer" of Śiva-Jñāna is thus the Lord Whose name is "Om". "The Ten Spirits of God" to whom the "revelation" was made, were the Ātmajāḥ (= "begotten of the loins" = "own sons") of the Lord, and known by the names Praṇava, Śuddha, Dipta and so on. As the Lord made His "Ten Spirits" after "His own image," and as they by His Grace became the joint-possessors of "The Keys of the Kingdom of Heaven" which, in the Beginning, were with Him alone, "The Ten Lamps of Fire burning before the Throne" are regarded, by such Āgamas as the Kāmika and the rest, as indistinguishable from the Lord, nay, as Himself. Hence

2. All-Powerful is that Gracious God (Śiva), the Supreme Spirit, the Highest Truth taught in all the Mystic Scriptures (Āgamas), on the panel of Whose Light (Śakti) all the world-systems stand painted as so many views.³

3. May the All-Blessed Lord, The Most High (Paramātman), grant unto you Spiritual Discernment ! He, on Whom all this Universe of Spirit (Chit) and Matter (Achit) hangs !

the meaning-of-the-symbol—"Om" (Om-pada-artha) is in a deeper sense "The Ten Spirits of God," the symbol "Om" being God Himself, and its "meaning" which is its "own and true product" being "His Amśu-devas" (= "The Ten Lamps of Fire burning before the Throne"). The above interpretation finds its support in the following Āgamic passages :

प्रणवःशुद्धदीप्तौच कारणस्सुशिवेशकौ ।

सूक्ष्मःकालोगणेशश्वार्यशुद्धेवादशस्मृताः ॥ Kiraṇāgama.

अयात्ममलमायाख्य कर्मचन्द्रिमुक्तये ।

व्यक्तयेचशिवत्वस्य शिवात्मानंप्रवर्तते ॥

सृज्यनन्तरमेवेश शिवात्मानस्मृत्वादशात्मजान् ।

ज्ञानमेकविभज्यैव तेषांतसंख्यावदत् ॥

प्रणवस्त्याच्छ्रवज्ञानं मुक्तिमार्गप्रदर्शकम् ।

एकमेवशिवज्ञानं विभिन्नशधापुतः ॥ Svāyambhuvāgama.

³ cf., the following verses from the Diptāgama :—

पत्युशक्तिर्द्विधाप्रोक्ताचिद्विनामभेदतः ।

चिच्छत्तेऽरीश्वरस्यापिमेदोनास्त्येवनिश्चितम् ॥

शक्तिभित्ताविभोदशभोःजदशक्त्यैवनिर्मितम् ।

जगत्वित्रसुनिर्णितमायेयत्वेनशंभुना ॥

The point to note here is that the 'nikhila-jagajjala' is painted on Isvara's 'nija-śakti-bhitti'. The above verses from the Diptāgama which probably furnished the ideas to Śrīkanṭha for the stanza under comment, distinctly declare that there is no difference between the Lord and His Light (=His Chit-Śakti) on the foundation of Which the prapañcha is built. But just as there is a wide difference between a wall (ādhāra) and the fresco thereon (ādheya), so also is there a fundamental disparity between the material (upādāna) and instrumental (nimitta) causes of this universe. The one is *jada* and the other is *chit*. As the Diptāgama says, the Lord's Śakti is of two sorts, Chit and Achit,

4. Obeisance to that Loving Teacher,* the Ready Giver * of Spiritual Freedom (Kaivalya), the Ordainer * of the manifold Mystic Scriptures (Āgamas), Whose Name is Refulgence (Śveta)*!

5. Šrīkaṇṭha's great Commentary on Vyāsa's Holy Aphorisms is conspicuous by its terseness, melody of diction, and deep spirituality.

6. This Aphoristic book of Vyāsa, the eye to the spiritual-minded for beholding God, beclouded by earlier interpreters, is now rendered limpid by Šrīkaṇṭha.

7. This great Commentary will be prized, as a precious treasure, by such noble spirits established-in-God (Śivaniṣṭha), as delight in inhaling the balmy aroma of the mystic quintessence distilled from all the Upanishats.

and both inhere only in Him. Hence Šrīkaṇṭha's meaning is that God is the moving, efficient or active cause of this universe, His Achit-Śakti (Jaṭa and Adhēya), the material cause and His Chit-Śakti (Chit and Ādhāra), the instrumental and supporting cause. In other words, we may say the Lord evolves the universe out of His Achit-Śakti and plants it on the rock of His Chit-Śakti.

* These are apparently *mots à double entente*, and the translation given above applies them to the Lord Himself, following the authority of the Svayambhuvāgama :

कोटिचन्द्रप्रतीकाशं शिवं धेताभिधानकम् ।

अहं वदेमहदेवं शुभमशादिमदेशिकम् ॥

The other application is to Śvetāchārya, Šrīkaṇṭha's Jñāna-Guru (=Spiritual Guide), on the strength of the concluding verse of the present Commentary. In that case, 'Nanāgama-vidhāyine' would mean 'who settled (by his spiritual knowledge) the canon of the various Āgamas', 'Kaivalya-kalpa-tarave' would be = 'who showed without reserve the path-way to Spiritual Happiness', and "Kalyāṇa-gurave" would be = 'beloved teacher'.

* Verses 5-7 are apparently later insertions by a devoted scribe. Some editions of the Sanskrit Text omit verse 5, and a few, invert the order of Verses 5 and 6.

*Glossographical Extracts explanatory of the
Bhāshya-kūra's Proem.*

TRANSLATOR'S NOTE ON APPAYA'S ŚIVĀRKAMĀNIPIKĀ.

The great work of which portions are translated or summarised in the following pages is known in Sanskrit as *Śivārkamānidipikā* alias *Śivādityamānidipikā* (=The Refulgent Lamp of the Lord), which is an authoritative and elaborate Scholium on Master Śrikanṭha's magistral Bhāshya on Bādarāyaṇa's Brahma-Mimāmsā (=Śāriraka-sūtras =Vedānta-sūtras =Uttara-Mimāmsā-sūtras). There are also other scholias on Śrikanṭha's Śaiva-Bhāshya, such as Nija-guṇa-śiva-yogin's *Tūravali*, Haradatta-śivāchārya's *Śrikanṭha-bhāshya-samartha* and Brahmavidyādhvarindra's *Vedānta-sarvasva-Śiva-darpaṇa* and the rest, but they are hard to procure even as fragments. Appaya, the author of *Śivārkamānidipikā* was, in a way, the spiritual disciple of Śrikanṭha the Master, and his findings are revered by the followers of the Master and Śri Śaṅkarāchārya alike. As it is transparent that Appaya was a contemporary of Chinnabomman, Bhaṭṭoji Dikshit and Aurangazeb, the Moghal Emperor, there is no difficulty in fixing his date. The extreme limits of his time might be put down at from 1587 A.C. to 1659 A.C. He was a native of Adayappalam in the vicinity of Conjeevaram (=Kāñchipuram). The particulars gleaned from *Śivārkamānidipikā* regarding his father and grand-father are corroborated by those found in his *Siddhānta-leṣa-saṅgraha*, as well as in the *Nilakanṭha-vijaya* written by his brother's grandson.

As to how Appaya came to write the present Scholium there is a story preserved in tradition. One night he went to sleep, when, in a dream, he was greeted by the Lord in His form of Ardhanārīśvara (one of the Lord's *sakalā* forms) and asked to compose a gloss on the Master's Bhāshya. The next morning, he rose, and went as usual to the Court of the king Chinnabomman, his patron,

* Otherwise known as Sudarśanasivāchārya, and author of *Chaturveda-tātparya-saṅgraha* alias *Śruti-sūkti-mālā*.

much puzzled, of course, over the previous night's incident. As soon as he stepped into the royal chamber, almost the first words that fell from the king's lips were a request to Appaya that he might annotate the Brahmasūtra-Bhāshya of the Master. The curious coincidence of the two appeals strengthened Appaya's conviction that the hand of God was working behind both. To this circumstance, Appaya makes a touching reference in verse 12 (q.v.) of his Introduction to the Śivārkaṇāḍipikā.

In the course of his Scholium, Appaya quotes unreservedly from Purāṇas, Itihāsas, Śaivāgamas and what not, not to mention the various sections of the Vedas including the Upanishats, and in a number of cases it is no easy work to trace the passages to their right sources: and especially is this the case with his quotations from the Āgamas, which he never indicates as such; beyond the fact that they are quotations, we cannot be sure of anything else, and in many instances we have to conclude that the Āgamas are drawn on, solely by applying the test of elimination, and by the subject-matter of the excerpts involved.

Appaya's style is by no means easy to English. The inordinate length of his sentences added to the dignity and the highly spiritual character of the themes handled, must surely try the ingenuity and patience of any translator. Still, the translations and summaries which are here offered make an honest endeavour to dress the Sanskrit ideas in a passable English garb.

It might interest Tamil students of the Āgamānta to know that Śivajñānayogi, the reputed author of the *Diravida-mahā-pādiyam* (—'The Magistral Tamil Commentary') on the *Śivajñāna-potam* (—'Instruction in the Knowledge of God'), draws his main exegetical inspiration from Appaya's present work, when grappling with the highest vital issues of the Śaiva-darśana.

A very recent and, in many ways, remarkable namesake of Appaya's, deserves also mention in this connexion, as his works have prominently been brought to the notice of European Scholars by Dr. F. Otto Schrader

* This is the Tamil translation of the *Śiva-jñāna-bodha*, a God-filled sermon found in the Rauravāgama. The greatest commentary extant on the Sanskrit original, is by Śivāgra-yogin, and it is an encyclopædic marvel of Āgamic, and, hence, spiritual lore.

in his "A Descriptive Catalogue of the Sanskrit Manuscripts in the Adyar Library (Theosophical Society), Madras", published in 1908: This junior Appaya was a worthy descendant and follower, in most respects, of the senior, and inculcated in his works (largely commentaries on both the major and minor Upanishats) the so-called "Anubhavādvaita System", allied to the Āgamānta, of which more anon in foot-note 12. Dr. Schrader writes (Preface, p. vi), "Appayadikshitāchārya or Appayaśivāchārya was a Brahmin of the Tinnevelly District who composed a very large number of Sanskrit and Vernacular works and died in Naranammalpuram only a few years ago (1901). He is the founder, or, as he would have it, the renewer of the Anubhavādvaita system of thought which is a synthesis of the principal Vedāntic systems and is based on Gurujñāna-Vāśishtha-tattvasārāyaṇa and on Dakshīṇāmūrti's Brahmasūtra-vṛitti with its commentary by Appayadikshita, the well-known author of Siddhānta-leṣa-saṅgraha". And this 'commentary' of the senior Appaya is known as *Adhikaraṇa-kaṇchuka*. It may be added that Appaya was born at Pattamaṇi in 1835, and attained his paroksha-jñāna in his 24th year, and his aparoksha-jñāna (= 'Illumination'), in his 28th year.⁸

APPAYA'S INTRODUCTORY VERSES TO HIS ŚIVĀRKAMANIDĪPIKĀ.

Bow to that Benignant Lord (Śiva), the Consort of Gaurī, He Whose neck resembles the colour of *Tamāla*,⁹ He of Boundless Power, and in a corner of Whose Be-ing, as those that understand the Word of God (*Āgamas*)¹⁰ know, the whole of this Universe floats.

(1)

⁸ *The Theosophist*, March, 1903, p. 358.

⁹ This is the name of a tree, of deep-blue colour.

¹⁰ The Āgamas called variously as *Divyāgamas*, *Śaivāgamas*, etc., are an enormous literature, in extent and magnitude, consisting of mystic treatises dealing with the culture of the soul as preparatory to "seeing God". In a general sense they include the Upanishats which have for their aim the parā-vidyā so far as it can be expounded from the plane of the intellect. But Āgamas *per se* are the twenty-eight standard books (= *Mūlagamāḥ* = *Āgamamūlabhedāḥ*) exclusively devoted to the Mystery of Godliness, and form the real "Keys of the

Kingdom of Heaven". The total number of verses in these twenty-eight Śaivāgamas differs according to different authorities. It comes up, in the opinion of Nija-guṇa-śiva-yogin (*Vivekachintāmaṇi*, Book II, § Āgama-saṅkhyā), to 20,100,010,193,844,000, and, in the opinion of Śambhu-deva (*Śaivasiddhāntadīpikā*), to 280,000,000. A much higher figure than that given by Nija-guṇa is to be found in Vātuṅgama, Kāmikāgama, Kāraṇāgama (both *pūrva* and *uttara*) and Suprabheda-gama, although these Āgamas are not uniform in their estimate. The Tantras contemplated by Bhaṭṭayajñeśvaraśarman in his *Āryavidyāsudhākara* (Chapter IV, pp. 159-162) have nothing to do with the Śaivāgamas; nor those mentioned in the Vāmakeśvara-tantra, as they are "Kaula-mārga-pradipādaka" in the words of Bhaṭṭayajñeśvaraśarman. The true relation, to the Śaivāgamas, of the five-fold Samayā-chāratantrāṇi (to wit, Vasishṭha-samhitā, Sanaka-samhitā, Sanandana-samhitā, Sanatkumāra-samhitā, and Śuka-samhitā), specified in the *Āryavidyāsudhākara* as 'vaidika-mārgam anurudhya śri-vidyā-pradipādakāni', is to be found discussed in the Introduction. And each of these Mūlāgamas is, as a graduated text-book of spiritual instruction, divisible into four sections (= pādas,) viz., Charyā-pāda, Kriyā-pāda, Yoga-pāda and Vidyā-pāda (= Jñāna-pāda), corresponding in a sense to the four-fold division of each Veda, Mantra (= Samhitā), Brāhmaṇa, Āranyaka and Upanishat (= Vedānta). The last two pādas of the Mūlāgamas are exclusively devoted to the "methods" and "effects" (= "fruits") of attaining "Sanctification" (= "Illumination"). Again, each of the twenty-eight Mūlāgamas has a number of Upāgamas connected with it, which are either of the nature of sub-divisions of the Mūlāgamas, or "inter-chapters" or pendants added thereto, and which, so far as known, deal mostly with the Jñāna-pāda. Such, for instance, are Mṛigendra, Paushkara, Śiva-dharmottara and the rest. The total number of Upāgamas (= Āgama-pabhedāḥ) is 207, according to Kāmikāgama and Kāraṇāgama (*uttara*), and 198, according to Nija-guṇa. The verses, all told, in the Upāgamas aggregate 207,000 according to Kāraṇāgama (*uttara*). In connexion with the subject of Āgamas which are pre-eminently the books of Light on the Path, a few references may not be out of place: Trilocana-śivāchārya's Siddhānta-Sārāvali (*charyāpāda*, vv. 3 *et seq.*); Nijaguna-śiva-śivāchārya's *Vivekachintāmaṇi* (*dvitīyāparichchheda*, §§ āgama-bheda *et seq.*); yogin's *Vivekachintāmaṇi* (*dvitīyāparichchheda*, §§ āgama-bheda *et seq.*); Śambhu-deva's Śaiva-Siddhānta-Dīpikā (§ Siddhānta-śāstram); Vātuṅ-Śambhu-deva's Śaiva-Siddhānta-Dīpikā (*āgama-vatāraṇapāṭala*, *passim*); Kāmikāgama (*Tantrāvatāraṇapāṭala*, *gama* (*āgama-vatāraṇapāṭala*, *passim*); Kāmikāgama (*Tantrāvatāraṇapāṭala*,

I think of that Benignant Lord (Śiva) Who, during his *samādhi*, was somewhat put out of temper, on seeing *Madana*, at a distance, priming a *mohanāstra* on a bow stretched up to his ear, and Whose head is covered with braided locks shining like so many strands of flame. (2)

I do respect to the memory of those *Yogāchāryas*¹¹ who were *avatārs* of an *amśa* of Iśa and who pursued the traditions of the Mahā-Pāśupata-Jñāna.¹² (3)

passim); Kāraṇāgama, both Pūrva and Uttara, (*Tantrāvatārapaṭala*, passim); and Suprabheda-gama (*Kriyāpāda*, *Tantrāvatārapaṭala*, passim).

The following is a complete list of the twenty-eight Divyāgamas:—
(i) *Śaivic* ("God-Taught").

1. Kāmika.	6. Dipta.
2. Yogaja.	7. Sūkshma.
3. Chintya.	8. Sahasraka (= Sahasra).
4. Kāraṇa (= Kāraṇa).	9. Amśumān (= Amśumat).
5. Ajita.	10. Suprabha (= Suprabheda = Suprabodha).

(ii) *Raudric* ("Man-Realized").

11. Vijaya.	20. Mukhayugbimba (= Mukha- bimba = Bimba).
12. Niśvāsa.	21. Udgita (= Prodgitā).
13. Svāyambhuva (= Svāyambhū = Svayaṁbhū = Svayam- bhūta).	22. Lalita (= Lalita).
14. Āgneyaka (= Āgneya = Anala = Anila).	23. Siddha.
15. Bhadra (= Vira).	24. Santāna (= Śānta).
16. Raurava.	25. Nārasimha (= Śarvokta = Sar- vokta = Sarvottara).
17. Mākuṭa (= Makuṭa = Mukuṭa).	26. Parameśvara (= Pārameśvara).
18. Vimala.	27. Kirana.
19. Chandrahāsa (= Chandrajñāna).	28. Para (= Pārahitā = Vātuļa = Vātula = Vātūla).

For a further note on the Āgamas and a list of the Upāgamas, see foot-note 16.

¹¹ These were "Walkers with God" whom the Lord "translated" (cf., Hebrews, XI, 5). They appear periodically in this world to teach people the God-taught methods of attaining Spiritual Freedom. The Editor (Mr. R. Hālāsyānātha Śāstrin) of the Sanskrit Text of the

Śivārkamāṇidipikā (Bhārati-mandiram Sanskrit Series, No. 1, Nirṇaya-sāgara Press, Bombay) explains in a Sanskrit foot-note that the reference to Yogāchāryas in the plural points to none other than Śrikanṭha, the plurality being introduced for the sake of courtesy. The explanation is obviously due to ignorance of the Āgamic Canon and the history of its appearance and preservation. The stemma of Yogāchāryas of whom Śvetāchārya was the earliest and the best-known (cf., Śrikanṭha's prologue and epilogue to his Śaivabhāshya) is found in Nijaguṇaśivayogin's *Vivekachintumari* (dvitiyaprakaraṇa, Śyoga-pāda-prārambha) and Śiva-mahā-purāṇa, Vāyusamhitā, Uttarārdha, X, vv. 2-6. The disciples of these Yogāchāryas are catalogued in Kūrma-purāṇa, Pūrvārdha, LIII. And the number and names of these Yogāchāryas together with those of their disciples are to be found *en masse* in Laṅga-purāṇa (Pūrvārdha, VI, vv. 1-3, 7-10 and 30-55) to whose complete enumeration the Śiva-mahā-purāṇa (Vāyusamhitā, Uttarārdha, IX, vv. 51-53) itself alludes. The Yogāchāryas were twenty-eight in number, while their disciples were a hundred and twelve, as each Yogāchārya had four disciples. The number of the Yogāchāryas has a correspondence to that of the Śaivāgamas, and the four disciples of each Yogāchārya recall the four pādas of each Āgama. Yogāchāryas were all *Samyakdarsins* or "Knowers of God". They were also known as Vaidika-pāśupata-yogāchāryas or Mahā-pāśupata-jñānāchāryas in view of their direct knowledge or living *gnosis* of the "Kingdom of Heaven". The whole of Chapter X, adverted to above, of the Śiva-mahā-purāṇa, sings the song of their praise and glories. It must be noted, however, that a number of them are mentioned by name as Brahmanvādins (= "Speakers about God-head, because they *saw*" [cf., Matthew, V, 8.]) in such magistral Upanishats as Praśna, Muṇḍaka and the rest. Hence it is obvious that the "Apostles of God" of the Vaidika-Mahā-Pāśupata Order fully inspired the Aupanishadic teachings, and the "key" to their correct "interpretation" is to be sought in the Śaivāgamas. Fuller information under this head will be found in the Introduction. The following are the paurāṇic passages severally referred to:

i. [As to who are Yogins :—]

रहस्यं प्रवृत्त्यामि भवस्याभिततेजसः ।
प्रभावं शङ्करस्याद्यं संक्षेपात्सर्वदर्शिनः ॥
योगिनः सर्वतत्त्वज्ञाः परं वैराग्यमास्थिताः ।
प्राणायामादिभिश्चाष्टाष्टावनेः सहचरिणः ॥

करुणादिगुणोपेताः कृत्वापिविविधानिते ।
कर्माणि नरकंस्वर्गं गच्छल्येवस्वकर्मण ॥
Laṅga-purāṇa, Pūrvārdha, VII,
vv. 1-3.

[As to who are Yogāchāryas, and how and when, they and their disciples and others, appear:—]

देवानांचक्षपीणांच पितृणांसंवित्यौपुरा ।
शैलादिनात्पुक्षयितं शृण्वन्त्प्रद्विष्मूनवे ॥
व्यासात्रतारागितथा द्विपरान्तेच्चुव्रताः ।
योगाचार्य्यवताराणि तथातिष्ठेतुश्चलित ॥

तत्रतत्रविभोशिष्या श्रद्धारःशमभाजनाः ।
प्रशिष्यावहवस्तेषां प्रसीदत्वेवमीश्वरः ॥
एवंक्रमागतंज्ञानं मुखादेवतुणांविभोः ।
वैश्यान्तंवाद्धिणांहि धृण्याचानुरूपतः ॥

Ibid. vv. 7-10.

ii. [A Hundred and Forty Initiates (28 Yogāchāryas and Their 112 Disciples):—]

आयेषेतःकलौरुदः सुतारोमदनस्तथा ।
 सुहोत्रःकङ्कणश्वैव लोकाक्षिर्मुनिसत्तमा ।
 जैरीपव्यो महातेजो भगवान्दधिवाहनः ।
 क्रष्णस्थमुनिर्यामान् उग्रश्वात्रिःसुवालकः ।
 गौतमश्वायभगवान् सर्वदेवनमस्कृतः ।
 वेदशीर्षश्वर्गोकर्णो शुहावातोशिखण्डभृत् ।
 जटामाल्याद्वासश्च दारुकोलांगलीतथा ।
 महाकायमुनिःशूली दण्डीमुण्डीश्वरस्वयम् ।
 सहिष्णुःसोमश्वर्माच नकुलीरोजगद्वृहः ।
 वैवस्वतेन्तरेसम्यक्प्रोक्ताहिपरमात्मनः ।
 योगाचार्यावतारा ये सर्वावतेषुसुव्रताः ।
 व्यासश्वैवमुनिश्चेष्टा द्वाषेषद्वापरेत्विमे ।
 योगेश्वराणांचत्वाराः शिष्याःप्रयेकमन्यथाः ।
 श्वेतःश्वेतश्विष्वण्डीच श्वेताश्वःश्वेतलोहितः ।
 दुन्दुभिःशतरूपश्च कठीकःकेतुमास्तथा ।
 विशोकश्वविकेशश्च विपाशःपापनाशनः ।
 सुमुखोदुमुखश्वैव दुर्दमोदुरतिक्रमः ।
 सनकश्वसननद्व ग्रुभ्यश्वसनातनः ।
 कभुःसनत्कुमारश्च सुधामाविरजास्तथा ।
 शश्वपाद्वैरजश्वैव मेधःसारस्वतस्तथा ।
 सुवाहनोमुनिश्चेष्टो मेघवाहोमहाश्विति ।
 कपिलश्वासुरश्वैव तथापश्वशिखोमुनिः ।
 बाल्कलश्वमहायोगी धर्मात्मनोमाहौजसः ।

पराशारश्चर्गर्गश्च भार्गवथांगिरस्तथा ।
वल्लवन्दुर्विनारामित्रः केतुशृङ्गस्तपोधनः ।
लंदोदरश्चलंबवथ लंदाक्षोलंबकेशकः ।
सर्वज्ञः समद्विद्विश्च साध्यः सर्वतथैवच ।
सुधामाकाश्यपश्चैव वासिष्ठोविरजास्तथा ।
अत्रिंदेवसदृस्त्वैव श्रवणोपश्रविष्ठकः ।
कुणिश्चकुणिवाहुश्च कुशरीकुनेत्रकः ।
कश्यपोप्युमानश्चैव च्यवनोथवृहस्पतिः ।
उत्थयोवामदेवश्च महायोगोमहावलः ।
वाचश्चवासुधीकश्च श्यावाश्वश्चयतीश्वरः ।
हिरव्यनामः कौशलयो लोगाक्षिः कुशुमिस्तथा ।
सुमंतुर्बर्धरीविद्रान् कवन्धः कशिकंधरः ।
पूर्णोदालभ्यामणिश्चैव केतुमानोपानस्तथा ।
भक्तिवीमयुपिक्षश्च श्वेतकेतुस्तपोनिधिः ।
उशिकोवृहदश्वश्च देवलः कविरेवच ।
शालिहोत्रोमिवेशश्च युवनाश्वः शरद्वसुः ।
छगलः कुण्डकर्णश्च कुभस्त्वैवप्रवाहकः ।
उल्कोकेविद्युतस्त्वैव मण्ड्वकोद्याश्वलायनः ।
अक्षपादः कुमारश्च उल्कोवस्तएवच ।
शिष्यास्त्वेतेमहात्मानः सर्वावतेषुभोगिनाम् ।
विमलोवद्वाभूयिष्ठा ज्ञानयोगपरायणः ।
एतेपाशुपताः सिद्धाः भस्मोद्भूलितविग्रहाः ।
शिष्याः प्रशिष्यावैतेषांशतशोथसहस्राः ।

प्राप्यपाशुपतंयोगं रुद्लोकायसंस्थितः ।
देवादयःपिशाचान्तः पशवःपरिकीर्तिः ।
तेषांपतित्वात्तर्वेशो भवःपशुपतिःस्मृतः ।

तेनप्रणीतोरुद्रेण पशूनांपतिनाद्विजः ।
योगःपशुपतोऽनेयः परावरविभूतये ॥

Ibid. vv. 30-55.

iii. [Lainga-purāṇa's account of the cyclical appearance of Yogāchāryas and their Disciples and others, referred to:—]

लैद्वेष्यासावताराणि द्वापरान्तेषुसुव्रत ।
योगाचार्यावताराणि तथातिष्ठेतुशूलिनः ॥
तततत्त्वविमोः शिष्याथत्वारःस्युर्महैजसः ।
शिष्यास्तेषांप्रशिष्याश्च शतशोऽथसहस्रशः ॥

तेषां संभाषणालोके सेवासाकरणादिभिः ।
भास्यवन्तोविमुच्यते भक्त्याचात्यन्तभाविताः॥
Śiva-mahā-purāṇa, Vāyu-samhitā,
Uttarārdha, IX, vv. 51-53.

iv. [The 28 Yogāchāryas:—]

श्वेतस्सुतासेमदन स्मुहोत्रःकंकएवच ।
लौगाक्षिक्षमहामायो जैगीपव्यस्त्यैवच ।
दधिवाहथक्षपमो मुनिरप्रोऽविरेवच ।
सुवालकोगौतमश्च तथावेदशिरामुनिः ।
गोकर्णश्चगुहावासी शिखंडीचापरःस्मृतः ।

जटामालीचाट्टहासो दार्ढकोलाङ्गलीतथा ।
महाकालथशूलीच दंडीमुंडीसएवच ।
सहिष्णुस्सोमशर्माच नकुलीश्वरएवच ।
अष्टाविंशतिसंख्याता योगाचार्यायुगःक्रमात् ॥

Ibid. X, vv. 2-6.

v. [The 112 disciples of the Yogāchāryas:—]

दुर्दुभिशतस्तथ ऋचीकः केतुमांस्तथा ।
विशोकथविकेशश्च विशालवशशापानाशनः ॥
सुमुखौदुर्मुखैव दुर्दमोदुरतिक्रमः ।
सनकस्सनातनथैव तथैवसनंदनः ॥
शालभ्यथमहायोगी धर्मात्मानोमहैजसः ।
सुधामाविरजाईव शंखवाण्यजएवच ॥
सारस्वतस्तथामोघो धनवाहाःसुवाहनः ।
कपिलधासुरिईव बोहुःपंचशिखोमुनिः ॥
पराशरथगगश्च भार्गवश्चाग्निरास्तथा ।
चलवन्धुर्निरामित्रः केतुशूलस्तोपाशनः ॥
लंबोदरथलंबथ विकाशोरंवकशुकः ।
सर्वज्ञस्समुद्धिश्च साध्यासाध्यास्तथैवच ॥
सुयामाकाश्यपश्चाय वशिष्ठोवरिजास्तथा ।
अतिरुग्रस्तथैव अवणोऽथसुवैयकः ॥

कुणिश्चकुणिवाहुश्च कुशरीरःकुनेत्रकः ।
कश्यपोह्युशनाईव च्यवनोऽथवृहस्पतिः ॥
उत्त्वास्योवामदेवथ महाकालोमहानिलिः ।
वाजश्वासुकेशश्च श्यावाच्चःमुपर्थीश्वरः ॥
हिरण्यनामः कौशिल्योऽकाशुः कुयुमिधस्तथा ।
सुमन्तवर्चसोविद्रान् कवन्धःकुणिकंधरः ॥
पूशोदर्वायणीैव केतुमान् गौतमस्तथा ।
भङ्गाचीमधुपिङ्गलश्च श्वेतकेतुस्तपेयनः ॥
उषिधावृहदृक्षश्च देवलःकविरेवच ।
शालहोत्राऽभिवेश्यश्च युवनाश्वशरद्रूसुः ॥
कुण्डलः कुण्डकर्णश्चवकुन्तश्च प्रवाहकः ।
उलूकोविवृतैव शालकोह्याश्वलायनः ॥
अक्षपादः कुमारश्च उलूको वसुवाहनः ।
कुणिकैवै गर्गश्च भित्रको रुद्रेवच ॥

Kurma-purāṇa, Purvārdha, Chap. 53.

¹² Mahā-pāśupata-jñāna is intimately associated with the Vaidika-pāśupata-vrata (=Atyāśrama-vrata = Śirovrata) or Vaidikavirajādikshā mentioned in Atharvaśiropanishat, Muṇḍakopanishat, Analāgama and Śivārkamaṇidipikā (on Śāriraka-Sūtras, III, iii, 3). This Virajā-dikshā is alluded to in the Śivāgamas, as *Mantra-Samskāra-Dikshā* (= Jñāna-uttari-dikshā = Nirvāṇa-dikshā, culminating in the so-called 'Āchāryābhiseka'; see foot-note 1). The whole subject is luminously dealt with in Śiva-mahā-purāṇa, Vāyu-samhitā, pūrvārdha, XXIX, and in Skānda-purāṇa, Sanatkumāra-samhitā, Kālikā-khaṇḍa, XXXII. The Mahā-pāśupata-jñāna inculcated in Śiva-jñāna-bodha of the Rauravāgama, in the Jñāna-pāda of Sarvajñānottarāgama (=Sarvottarāgama = Sarvoktāgama) and in Devyāmata (an Upāgama of Chandrajñānāgama), is the crown of Mahā-pāśupata-yoga (=Dhyāna-yoga = Jñāna-yoga) contemplated in the leading Upanishats and the Vedānta-sūtrās. The distinction between Śrauta-pāśupata and Avaidika-pāśupata is well exhibited in Kūrma-purāṇa, Uttarārdha, XXXVIII. Appaya also refers to this distinction in his *Śiva-tattva-viveka*. A list of initiates who attained to fellowship with God by means of Vaidika-pāśupata-vrata, is seen in Skānda-purāṇa, Kālikā-khaṇḍa. Rāma was an initiate of the Mahā-pāśupata order, and a detailed account of his initiation as far as can be made known to the laic can be seen in Padma-purāṇa (Ānandāśrāma Press, Poona), Śiva-gitā, III. Kṛiṣṇa was another initiate of the same order as testified to by Mahābhārata, Anuśāsana-parvan, XIV; Śiva-mahā-purāṇa, Vāyu-samhitā, Uttarārdha, II; Skānda-purāṇa, Śaṅkara-samhitā, Upadeśa-kāṇḍa, LXXX, vv. 63 and 64; Kūrma-purāṇa, Pūrvārdha, XXV; Skānda-purāṇa, Śambhavakāṇḍa, Chidambara-māhātmya, XXIV, vv. 34 and 35. Suśila was a third initiate, for whose Illumination the great Śvetāśvatara (after whom the Upanishat takes its name) himself was responsible; an account of Suśila's initiation is given in Kūrma-purāṇa, Pūrvārdha, XIV; Saura-purāṇa, XXVII. We may also mention Prabhākara as an initiate of the Mahā-pāśupata order, and refer to Skānda-purāṇa, Sanatkumāra-samhitā, XII and XIII, for an authority. The Mahā-pāśupata Order still holds the field of Indian Mysticism as the God-taught fraternity in the world. The Western Rosicrucians are allied to the Pārada or Rasāyana section of the Mahāpāśupatas, and thus on the right track, though of a lower grade. The order of Anubhavādvaitins whose chief scripture is Vasishṭha's *Tattvasārāyana* and whose warm exponent was the Junior Appaya (cf. p. 8 ante, ad finem), the author of

I reverence again my paternal grandfather, who was well-known as Āchārya Dikshit¹³ from the confines of the *Snowy Mount* down to the *Setu*, and who was ever plunged in the

Anubhūtimimāmsā, a great treatise on the teachings of that order, is considerably indebted to the Mahā-pāśupata fraternity for its insight into the modes of spiritual regeneration leading up to samyagdāraśanam. It should however be remembered that the "final keys" of the Kingdom of Heaven are to be found only amongst the Mahā-pāśupata initiates of whom there are many living at this moment, in South India and elsewhere, ready to redeem men according to their fitness. The *Tattvasāraṇya*, in common with the bulk of the *Upanishats* and the *Brahma-sūtras*, stops short at the *Turiya-praṇava-yoga*. But the Mahā-pāśupata-jñāna recognises other states culminating in *Paramānarāvāśa-sāyujya-śivabhoga*, e.g., *Jñāna-darśana*, *Parādarśana*, *Parāvyaptyi*, *Parāyoga*, *Parābhoga*, *Suddha-parāyoga*, *Jāgratita*, *Parātita*, *Śuddhāvasthā*, *Sukharūpa*, *Sukhātita*, *Śivaprāpti*, *Paramānandadarśana*, *Paramānandayoga*, *Paramānandabhoga* and *Paramānandādhikya*; a description of these and other states and their relation to the teachings of the *Vidyāpāda* of the *Āgamas* and to the *Parā-vidyā* of the *Upanishats*, as far as it is possible to describe them, will be found in the Introduction.

¹³ Appaya's paternal grand-mother was in a sense a convert to Śaiva-darśana from Vaishṇavaite ranks: Appaya was the son of Raṅga-rāja who was the son of Totrāmbi and Āchān Dikshit: Totrāmbi being the second wife of Āchān Dikshit and born of a Vaishṇavaite family. Totrāmbi's father was Raṅga-rāja, a staunch Vaishṇavaite. The Āchārya Dikshit referred to in the present verse is only Āchān Dikshit, the husband of Totrāmbi, the Vaishṇavaite lady. The Śrirāṅgarājāmakhin of the following verse, is Totrāmbi's son, Raṅga-rāja, who simply assumed his maternal grand-father's name. Appaya was a Sāma-vedin and a Bhāradvāja-gotrin. Here is an analysis of Appaya's geneology:—

Raṅga-rāja (Vaishṇavaite)
 |
 Totrāmbi (Vaishṇavaite) = Āchān Dikshit (Śaiva)
 |
 Raṅga-rāja (Śaiva)
 |
 Appaya (Vaidika-mahā-pāśupata).

sea of joy in supreme Spiritual At-One-Ment (*Advaita*); He was in every sense my preceptor. (4)

I bow down to my father *Śriraṅgarājāmakhin*¹⁴, the over-lord of the entire Vedic lore resembling the wise *Śesha* in magnitude, the Supreme Being by seeing Whom face-to-face, as those of sound spiritual understanding declare, one has done with seeing all sights¹⁵. (5)

Since the doctrine of Spiritual At-One-Ment (*Advaita*) alone is the bed-rock of the Āgamas¹⁶—the peaky tiers of the Vedic Mountains, the whole lot of Purāṇas¹⁷ and Smṛitis¹⁸, and prabandhas like the Mahābhārata and the rest, and since it alone strikes the thoughtful as the *ultima thule* of the Brahma-Sūtras, even the gems among ancient Āchāryas like Śaṅkara, have upheld it. (6)

¹⁴ See foot-note previous.

¹⁵ All the attributes employed in this Śloka are amphibolous, applicable equally to Appaya's father, and to Śri-Raṅganātha, one of the Lord's *sakala* forms, worshipped at the shrine of Śriraṅgam. Compare also foot-note 4. The phrase Sarva-veda-sama-śesha-budha-adhirājam may also be split up into two compounds, to wit, Sarva-vedasam and Aśesha-budha-adhirājam, meaning respectively "graced with all knowledge" and "greatest of the wise". But it is inadmissible, since the idea of *Śesha* as the vehicle of Śri-Raṅganātha, is totally lost.

¹⁶ Appaya here characterises the Āgamas as the "peaky tiers of the Vedic mountains", as they are the greatest Jñāna-śāstras extant for the mumukshu. As remarked in foot-note 12, the bulk of the Upanishats stop short at the Turiya-praṇava-yoga, the bhūmikā of which is known as Dahara-ākāśa-mahā-praṇava, where the soul is blessed with 'Ātma-darśanam' and nothing else. It is reserved for the Śaivāgamas to reveal the mysteries relating to the other "spiritual triumphs" culminating in 'Śiva-bhoga' (= 'Advaita' which is *ananyatva* or At-One-Ment between the Soul and God, and *not abhinnatva*). The true status of the Śaivāgamas as constituting the crowning edifice of the Hindu Mystic Scriptures is indicated in

Nijaguṇaśivayogin's *Vivekachintāmaṇi* (prathama-parichchheda, *passim*) and Śambhudeva's Śaiva-siddhānta-dipikā (*passim*). As the cream of the Āgamic teachings is, in the main, enshrined in many of the Upāgamas, a list thereof is suspended, for convenience of reference, following the statement of Nijaguṇa in his *Vivekachintāmaṇi*, (dvitiya-parichchheda, §Āgamaviśeshavibhāga). For a tabular view of the lists of the Upāgamas, in accordance with the various authorities cited in foot-note 10, the reader is referred to the Introduction. The number of verses added below, within brackets, against the name of each Mūlāgama, rests purely on the authority of the Vātuṣāgama:—

I. Kāmikāgama (100,000,000,000,000,000 verses).	V. Ajitāgama (100,000 verses). (i) Prabhūtāgama. (ii) Viśvabhūtāgama. (iii) Pārvati-tantra. (iv) Padma-samhitā.
(i) Uttara. (ii) Bhairavottara. (iii) Nārasimha.	
II. Yogajāgama (100,000 verses). (i) Viśiṣṭārottara. (ii) Tārakatantra. (iii) Sāṅkhyaśāgama. (iv) Śāntyśāgama. (v) Ātmayoga.	VI. Diptāgama (100,000 verses). (i) Ameyāgama. (ii) Apratimāgama. (iii) Āpyāgama. (iv) Asaṅkhyaśāgama. (v) Amitaujasāgama. (vi) Ānandāgama. (vii) Mādhavayodbhūtāgama. (viii) Adbhūtāgama. (ix) Amṛitāgama.
III. Chintyāgama (100,000 verses). (i) Suchintyāgama. (ii) Śubhāgama. (iii) Vāmatantra. (iv) Pāpanāśaka. (v) Sārodbhava. (vi) Amṛitāgama.	VII. Sūkshmāgama (1,000,000,000,000,000 verses). (i) Sūkshma-samhitā.
IV. Kāraṇāgama (10,000,000 verses). (i) Kāraṇa-tantra. (ii) Pāvana-tantra. (iii) Daurjanya-tantra. (iv) Mahendra-tantra. (v) Bhima-tantra. (vi) Māraṇa-tantra. (vii) Iṣāna-tantra.	VIII. Sahasrāgama (100,000,000,000,000 verses). (i) Atitāgama. (ii) Amalāgama. (iii) Śuddhāgama. (iv) Aprameyāgama. (v) Jyotirbhāvanāgama. (vi) Prabuddhāgama.

<p>(vii) Vibuddhāgama.</p> <p>(viii) Hastāgama.</p> <p>(ix) Alatikārāgama.</p> <p>(x) Subodhāgama.</p> <p>IX. Amśumadāgama (= Amśumānāgama) (1,000,000 verses).</p> <ul style="list-style-type: none"> (i) Vidyāpurāṇa. (ii) Bhāskarāgama. (iii) Nilalohitāgama. (iv) Prakaraṇāgama. (v) Bhūtatantra. (vi) Ātmālankāra. (vii) Kāśyapāgama. (viii) Gautamāgama.. (ix) Mahendrāgama. (x) Brahmāgama. (xi) Vāśishṭhāgama. (xii) Īśānottara; <p>X. Suprabodhāgama (30,000,000 verses).</p> <ul style="list-style-type: none"> (i) Subodhāgama. (ii) Prabodhāgama. (iii) Bodhāñkurāgama. <p>XI. Vijayāgama (30,000,000 verses).</p> <ul style="list-style-type: none"> (i) Vijayatantra. (ii) Udbhavatantra. (iii) Saumyatana. (iv) Aghoratantra. (v) Mṛityunāśakatantra. (vi) Kubereśatantra. (vii) Vimalatantra. (viii) Mahāghoratantra. <p>XII. Niśvāsāgama (10,000,000 verses).</p> <ul style="list-style-type: none"> (i) Niśvāsa. (ii) Uttaraniśvāsa. (iii) Niśvāsamukhodaya. 	<p>(iv) Niśvāsanayana.</p> <p>(v) Niśvāsakāraka.</p> <p>(vi) Ghorasamhitā.</p> <p>(vii) Susāñkhyā.</p> <p>(viii) Guhya.</p> <p>XII. Svāyambhvāgama (= Svāyambhuvāgama) (35,000,000 verses).</p> <ul style="list-style-type: none"> (i) Svayambhūta. (ii) Prajāpatimata. (iii) Padmatantra. <p>XIV. Analāgama (= Anilāgama) (300,000 verses).</p> <ul style="list-style-type: none"> (i) Āgneya. <p>XV. Virāgama (100,000 verses).</p> <ul style="list-style-type: none"> (i) Prastara-tantra. (ii) Prasphura-tantra. (iii) Prabodhaka-tantra. (iv) Bodhaka-tantra. (v) Bodha-tantra. (vi) Amoha-tantra. (vii) Moha-samaya-tantra. (viii) Śakaṭa-tantra. (ix) Śakaṭa-tantra. (x) Hala-tantra. (xi) Vilekhana-tantra. (xii) Bhadra-tantra. (xiii) Vira-tantra. <p>XVI. Rauravāgama (100,000,000 verses).</p> <ul style="list-style-type: none"> (i) Kāladahana. (ii) Rauravottara. (iii) Kaumāra. (iv) Kāja. (v) Mahākāja. (vi) Indrāgama.
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XVII. Makuṭāgama (= Mukuṭāgama) (100,000 verses).	(viii) Kauṭa-tantra. (ix) Triṭi-nila-kara. (x) Tulāvṛita. (xi) Tulāyoga. (xii) Kuṭṭimatantra. (xiii) Sarva-śekhara. (xiv) Mahā-vidyā. (xv) Mahā-sāra.
XVIII. Vimalāgama (300,000 verses).	XXI. Prodgitāgama (300,000 verses).
(i) Anantabhogāgama. (ii) Ākrāntāgama. (iii) Hriddhāgama. (iv) Avikṛitāgama. (v) Udbhūtāgama. (vi) Māraṇa-tantra.	(i) Kavachāgama. (ii) Varāha-tantra. (iii) Piṅgala-mata. (iv) Paśubandha-samhitā. (v) Daṇḍa-dhara-tantra. (vi) Kuṣa-tantra. (vii) Dhanurdhāraṇa. (viii) Śivajñāna. (ix) Vijñāna. (x) Trikālajñāna. (xi) Āyurveda. (xii) Dhanurveda. (xiii) Sarpadamśtravibheda. (xiv) Saṅgīta. (xv) Bharata. (xvi) Ātodya.
XIX. Chandrajñānāgama (30,000,000 verses).	XXII. Lalitāgama (800,000 verses).
(i) Sthira-samhitā. (ii) Sthāṇu-samhitā. (iii) Mahat-samhitā. (iv) Nandi-samhitā. (v) Nandikeśvara-samhitā. (vi) Ekapāda-purāṇa. (vii) Saṅkarāgama. (viii) Nilabhadratantra. (ix) Śivabhadrāgama. (x) Kalabhedāgama. (xi) Śrimukhāgama. (xii) Śivasāsanāgama. (xiii) Śivaśekharāgama. (xiv) Devimatāgama.	(i) Lalita. (ii) Lalitottara. (iii) Kaumāra-tantra. (iv) Vighneśvarāgama.
XX. Bimbāgama (100,000 verses).	XXIII. Siddhāgama (5,000,000 verses).
(i) Chaturmukhatantra. (ii) Malayatantra. (iii) Mahāyoga. (iv) Samstobhāgama. (v) Pratibimbāgama. (vi) Arthālaṅkāra. (vii) Vāyavyatantra.	(i) Sārottara. (ii) Deveśottara. (iii) Śālabheda. (iv) Śāśimaṇḍala.

XXIV. Śāntāgama (= Santānā-gama) (600,000 verses).

- (i) Liṅgādhyaksha.
- (ii) Surādhyaksha.
- (iii) Śāṅkaratantra.
- (iv) Maheśvarāgama.
- (v) Asaṅkhyā-tantra.
- (vi) Anilāgama.
- (vii) Dvandvāgama.

XXV. Sarvottarāgama (= Sarvoktāgama) (200,000 verses).

- (i) Uttarāgama.
- (ii) Tattvottarāgama.
- (iii) Vishayottarāgama.

XXVI. Parameśvarāgama (1,200,000 verses).

- (i) Mātaṅga-tantra.
- (ii) Yakṣini-tantra.
- (iii) Padmāgama.
- (iv) Paushkara.
- (v) Suprayoga.
- (vi) Hamsāgama.
- (vii) Sāmānyāgama.

XXVII. Kiraṇāgama (50,000,000 verses).

- (i) Garudāgama.
- (ii) Naiśitāgama.
- (iii) Nilatantra.
- (iv) Rūkshāgama.
- (v) Bhānāgama.
- (vi) Vailkramāgama.
- (vii) Buddhāgama.
- (viii) Prabuddhāgama.
- (ix) Kālatantra.

XXVIII. Vātulāgama (100,000 verses).

- (i) Vātūla.
- (ii) Uttara-vātūla.
- (iii) Kāla-jñāna.
- (iv) Parājita.
- (v) Sarvāgama.
- (vi) Sarveshṭāgama.
- (vii) Śreshṭhāgama.
- (viii) Nityāgama.
- (ix) Śuddhāgama.
- (x) Mahādāgama.
- (xi) Viśvāsāgama.
- (xii) Viśvātmakāgama.

¹⁷ There are eighteen Purāṇas and eighteen Upapurāṇas, and what one authority regards as a purāṇa might be classed by another as an upapurāṇa. According to one set of authorities the eighteen Purāṇas are (i) Brāhma-purāṇa or Brahma-purāṇa, (ii) Pādma-purāṇa or Padma-purāṇa, (iii) Vaishṇava-purāṇa or Viṣṇu-purāṇa, (iv) Vāyavya-purāṇa or Vāyu-purāṇa, (v) Bhāgavata-purāṇa, (vi) Nārada-purāṇa, Nārādiya-purāṇa or Bṛihannārādiya-purāṇa, (vii) Mārkaṇḍeya-purāṇa, (viii) Āgneya-purāṇa or Agni-purāṇa, (ix) Bhavishya-purāṇa or Bhavishyat-purāṇa, (x) Brahmavaivarta-purāṇa or Brahmakaivarta-purāṇa, (xi) Laṅga-purāṇa or Liṅga-purāṇa, (xii) Vārāha-purāṇa or Varāha-purāṇa, (xiii) Skānda-purāṇa or Skanda-purāṇa, (xiv) Vāmana-purāṇa, (xv) Kaurma-purāṇa or Kūrma-purāṇa, (xvi) Mātsya-purāṇa or Matsya-purāṇa, (xvii) Gāruḍa-purāṇa or

Garuḍa-purāṇa and (xviii) Brahmāṇḍa-purāṇa. Other authorities take exception to the above enumeration and put down, in place of (iii) and (v), the names of Śiva-mahā-purāṇa and Devi-bhāgavata-purāṇa. For a good summary of all the purāṇas and valuable bibliographical notes thereon, see M. Winternitz, *Geschichte der indischen Literatur, erster Band, Leipzig, 1908*, pp. 440-481. Speaking about the Vāyavya-purāṇa or Vāyu-purāṇa, at p. 463 of the last-named work, Prof. Winternitz remarks, "Dieses erscheint in manchen Listen unter dem Namen Śaiva oder Śiva-purāṇa", and adds in a foot-note, "Es gibt aber auch ein Śiva-purāṇa, welches ein ganz anderes Werk ist und zu den Upapurāṇas gehört". His observation that the Vāyu-purāṇa is named in many lists as Śiva-purāṇa, and that there is also a Śiva-purāṇa which is a totally different work from the Vāyu-purāṇa, is correct, but his explanation that the second work belongs to the group of Upa-purāṇas, is apparently due to a misapprehension. The second work is the Śiva-mahā-purāṇa which, as its name plainly indicates, is a mahā-purāṇa possessed of 24,000 verses and by no means an upa-purāṇa, and its true place is possibly under (iii). The first work is the one named as (iv) above, and it is the perpetuation of an old-fashioned blunder to call it 'Śiva-purāṇa'. There is, however, no doubt as regards its correct identity, since Dr. Winternitz refers, for a good recent edition of the same, to the Vāyu-purāṇa issued by the Poona Ānandaśrama Press. But he is right when he doubts the genuineness of (v) on the ground of Vopadeva being its probable author, and suggests Devi-Bhāgavata as Vyāsa's work and hence meriting a place in the list of the eighteen purāṇas. On the subject of purāṇas and upa-purāṇas in general see also *inter alia* Kūrma-purāṇa, pūrvārdha, Chapter I; Devi-Bhāgavata, prathama-skandha, Chapter III; Skānda-purāṇa, śaṅkara-samhitā, Chapter II; Nijaguṇa's Vivekachintāmani, prathama-parichchheda, §§ Ashṭādaśapurāṇāni and Upapurāṇāni; Bhaṭṭayajñeśvaraśarman's Āryavidyāsudhākara, pp. 49 and 249 *et seq.*; and W. Jahn, *Das Saura-purāṇam, ein Kompendium spätindischer Kultur-Geschichte und des Śivaismus*, Strassburg, 1908, pp. III—XXII and 14.

¹⁸ These are bodies of traditional laws attributed to a number of Rishis of whom Manu is deemed the foremost in many ways. The total number of Smṛitis is variously reckoned at eighteen or nineteen. cf. Bhaṭṭayajñeśvaraśarman's Āryavidyāsudhākara p. 49 and Nijaguṇaśivayogin's Vivekachintāmaṇi, prathama-parichchheda, § smṛitayah.

Be that as it may, the fragrance of the *Advaita*¹⁰ breathes in man only by the Grace of Him Whose crest-jewel is the tender digit of the Moon; and in no other way. (7)

And the Grace of the Lord descends unto those that meditate, according to prescribed rules, on Him and His Power (*Šakti*)—Which manifests Itself as Light (*Chid-rūpā*)—after fully understanding Him and His Power¹¹. (8)

Although the Saint Vedavyāsa had shown, by means of his Sūtras, that the Supreme Lord is *Saguṇa*¹², that He is At-One with His Light (*Sāmba*) and that He bears the name Benevolence (*Šiva*), yet, others, with no spiritual discernment in them, did read into those universally applicable Sūtras, all sorts of mock-interpretations. (9)

And hence, in order to vindicate the meaning of the Brahma-Sūtras as pointing to the *Saguṇa Šiva*¹³, the Āchārya¹⁴ composed this excellent Commentary. (10)

¹⁰ i. e., the yearning for the Fellowship of the Lord, the thirst after Šiva-bhoga or Spiritual At-One-Ment. The purport of the verse is that Salvation or Spiritual Freedom is possible only by the Lord's Grace.

¹¹ The Lord's Šakti (=Power) wears the form of Chit (=Light) and permeates the prapañcha so as to fill the heart of all beings. "After fully understanding Him" = After fully understanding Him on the intellectual (=paroksha) plane by means of the symbolic rites and observances inculcated in the first two lower pādas of the Šaivāgamas, viz., the charyā-pāda and the kriyā-pāda. Pašu-bodha must be utterly cleansed of all the "rudiments of Corruption" before the Soul can think itself eligible to the blessing of *Šakti-niṣṭā*.

¹² See the note following.

¹³ In the Āgamānta, the Lord is described as *Saguṇa* in the sense in which He is Sakala-kalyāṇa-guṇopetah (=possessed of all auspicious attributes), and as *Nirguṇa*, nay, *Guṇātīta*, in recognition of the fact that He is Triguṇarabitaḥ (=rid of the triple 'phases' which make

'Corruption' what it is). In the one case He is *Blessed* and knowable and in the other, He is *Holy* and free from change.

²³ i.e. Master Śrikanṭha who was Śri-Śaṅkara's senior and contemporary. Besides the present Commentary he is also reputed to be the author of a treatise on Śivādvaitasiddhānta, known by the name of *Vishaya-Vākyā-Dīpikā* (cf. the Sanskrit *Bhūmikā* prefixed to the edition of Brahma-Mīmāṃsā with Śrikanṭha-Śiva-Āchārya's commentary, Bibliotheca Sanskrita, No. 30, Government Oriental Library Series, Mysore, 1903). An account is given in Vidyāranya's *Śri-Śaṅkara-dig-vijaya* (Ānandaśrama Press, Poona), Sarga XV (Āchāryakṛitadigvijayavarṇanam), vv. 33-71, of the controversy between the Master and Śaṅkara. Haradatta is there mentioned as a great disciple of the Master. Tradition identifies this Haradatta (alias Sudarśana, cf., p. 7 *supra*) with the scholiast on the various socio-religious aphoristic codes (= 'Sūtras') of the Āpastambins, and gives important details about his "conversion" and mission. But it distinguishes him from the Haradattāchārya whom Mādhabāchārya (= Vidyāranya) quotes in the chapter headed Nakulīśapāśupatadarśana in his *Sarvadarśanasaṅgraha* (p. 61 of the Ānandaśrama edition; cf. also Deussen, *Die nachvedische Philosophie der Inder*, Leipzig, 1908, p. 303.). No further reference to the activities of Śrikanṭha can be found in the published works in Sanskrit. For the seniority of Śrikanṭha as the Bhāshya-kāra on the Śāriṅgāra-sūtras, see also Appaya's *Chaturmata-lesaṅgraha*, *passim*, where the bhāshyas are listed as "Śrikanṭhiya Bhagavatpādiya - Rāmānujiya - Ānandatīrthiya - samjñāni Bhāshyāpi" in chronological order. The controversy between Śaṅkara and the Master is said to have taken place at the shrine of *Gokarṇam* (Śaṅkara-dig-vijaya, XV, v. 31) and the Master is described as Śiva-tatpara-Sūtra-Bhāshya-kartā, and as Śaiva-varya (v. 35), and Manishidhuryavaryam (v. 72). Śaṅkara bathes in the sea at Gokarṇam (v. 32), sojourns in a Giriśālaya (= Temple of the Lord) with his disciples (v. 34), during his stay there, and sets out thence to Saurāṣṭra, and arrives eventually at the town of Dvāravatī (v. 73). The said Gokarṇa is spelt in English as Gokarn. It is a place near Ankola in Kumta Taluk of the North Kanara District, Bombay Presidency. It is three days' journey from Mangalore, and six days' from Mysore. The "Mahā-Śiva-rātri day" is associated at Gokarṇam with a great religious festival, to attend which, pilgrims muster in enormous numbers from all parts of India, and on which occasion the pretty little

Men of my mental calibre are hardly fit to understand this Commentary of Śrikanṭhāchārya on the Brahma-Sūtras, every word of which hides a profundity of sense. (11)

"You must expound this impeccable Commentary!"—thus was I commanded by the Lord not only in person, in His Ardhanāriśvara form, during my "sleep", but also in disguise, under the mask of the King Chinnabomman, while I was awake". (12)

The King *Chinnabomman*, a *pārijāta*²⁵ to his *protégés*, has found in the Lord his only refuge; he is a hero; and attaining the condition of a universal monarch, he feels that its sole consummation consists in his waiting on the Lord. (13)

And I now purpose, to the best of my abilities, to expound this Commentary, being detailed thereto by the Almighty (*Vibhu*), dwelling ever in the heart of that King²⁶, snow-white flowers known as *droṇa* in Sanskrit (= *Leucas linifolia*, Spreng. = *tumbai* in Tamil), are sold for thousands of rupees for use as votive offerings. Gokarṇam is thus the scene of Master Nilakanṭha's labours, and the 'Holy Acre' for the godly.

²² For the tradition explanatory of this verse, see page 7 (*ante*). On a certain night, Appaya had a 'dream' in which the wish proceeded from Ardhanāriśvara, and the next morning the same wish was repeated by the King Chinnabomman. "Mahiṣārdhavigrāhāḥ" may also mean "having a bust at Mahiṣā", Mahiṣā being the name of a place in the Chera country. If taken in this sense, the whole stanza will refer only to the King. But the results of epigraphical and archaeological research can alone show how far the interpretation is supported by facts as they are now demonstrable. The safest course will be to take the whole verse as a *śleshā* so as to admit of both the meanings. cf. foot-notes 4 and 15.

²³ This is the name of a Paradisaical Tree regarded as an emblem of munificence. Verse 13 is not to be found in some manuscripts.

²⁴ i. e. the King Chinnabomman. Appaya desires to emphasise the circumstance that the King is spiritual-minded and seeks the constant Fellowship of the Lord.

who is an infinite store-house of noble qualities and whose mighty dominion extends in all directions. (14)

Be the learned expositions of *savants* ever so many, yet, to all such, this Commentary has afforded room, like the *Pushpaka*²⁷. (15)

Consequently, I shall also propound here my ideas, in a small way, according to my lights. And hence, may the intelligent find in it, at any rate, that delight which comes to one on picking up a few gems from the vast ocean! (16)

²⁷ i. e. the flowery Car of Kubera. The verse shows that Appaya was familiar with a number of scholia on the Śaiva-Bhāshya, which were extant in his day; see p. 7. *supra* for a list of the scholia on the Śaiva-Bhāshya, so far as they are known at present. A note must be made in this connexion of the name of the valuable treatise, the *Kriyāsāra*, by Nilakantha (alias Nāganātha; this sage belongs to a later period than the Bhāshyakāra) as Upadeśas I-IV thereof are devoted to a running exposition of the Śaiva-Bhāshya, in the form of kārikās; cf. the *prastāvanā* added by the editor to Śri-Svaprabhānanda-Śivāchārya's *Śivādvaitamāñjari* (Sholāpūr, 1909). There exists also a commentary on the *Kriyāsāra*, called *Kriyāsāravyākhyā*, by Nirvāṇamantrirāja. It is curious however that a Bhāshya which has been held in such high estimation by the Hindu scholars, should have been so little studied by Western Scholars, although its first printed edition appeared in the *Pāṇḍit*, Benares, as long ago as 1872, under the name *Vedānta-Sūtra-Śaiva-Bhāshyam*. The only reference to the Śaiva-Bhāshya in a standard work of the West, is on p. 11 *ad finem*, of Dr. Paul Deussen's *Das System des Vedānta nach den Brahma-Sūtra's des Bādarāyaṇa*, zweite Auflage, Leipzig, 1906.

APPAYA'S GLOSS ON BHĀSHYA-KĀRA'S INTRODUCTORY VERSES.*

Now begins the gloss proper on Śrīkanṭha's Bhāshya.

The Āchārya who, in order to open the eyes of the world has written his Commentary on the Vedānta-Mimāmsa-Śāstra, that is to say, on the collection of Brahma-Sūtras composed by the holy Bādarāyaṇa, now makes his obeisance to that Supreme Spirit, of Whom the work under comment treats, merely for the sake of keeping to the practice of the saintly, as the Āchārya can, by reason of his ceaseless meditation of God, have nothing to embarrass him in his work.

The obeisance is made in the verse beginning “*Om nama*²⁸”. Our Āchārya is well established in the Dahara-Vidyā²⁹. And hence alone, he enlarges here on the sense of the

* i.e. verses 1-9 (translated on pp. 3-6 *ante*).

²⁸ औऽन्मोहंपदार्थाय लोकानां सिद्धिहेतवे ।
सच्चिदानन्दरूपाय शिवाय परमात्मने ॥

For translation, see p. 3 *ante*.

²⁹ The subject of the Dahara-Vidyā is dealt with in the Brahma-Sūtras, I, iii, 13-22 and III, iii, 38, Chhāndogya-Upanishat, VIII, i, 1, Bṛihad-āraṇyakopanishat, VI, iv, 22 and Mahā-Nārāyaṇa Upanishat (X, 23 of the Drāviḍa Recension, XII, 23 of the Āndhra Recension and X, 7 of the Atharva Recension). The Mahā-Nārāyaṇa-Upanishat lays down:

दहं विपाप्म वरं वेशमभूतं यत्पुण्डरीकं पुरमध्यसंस्थं ।
तत्रापिदहं गगनं विशोक्तस्तस्मिन्यदन्तस्तदुपासितव्यं ॥

Thus ‘Dahara’ is only the derivative of ‘Dahra’, and the two words are interchangeable in use. Their etymological root is the verb, “*Dah*”, meaning ‘to burn’, ‘to consume with fire’, ‘to destroy’. The words are so derived because the “Refulgent Omnipresent Plane of the Spirit”

hymn, "Ritam Satyam Param Brahma²⁰" — a hymn which describes the form of the Lord in connexion with the Dahara-Vidyā; and not only here, but also over and over again in

Which they denote is a real *rudrabhū* to "burn down" Darkness (cf., II Peter, III, 10-12), and whoso seeks to approach that plane must be prepared to make heavy sacrifices in emptying himself of all his previous love for the "good things of the world". 'Vidyā' means 'knowledge', 'living gnosis', 'face-to-face cognition'. Hence the Dahara-Vidyā is the cognition of the 'Refulgent Omnipresent Plane of the Spirit', of which the human soul becomes capable, when freed from the canker of "Corruption". The "Flesh" cannot find that Plane, as "Corruption" is nowhere in Its presence. It is the "Chidambara", "The Robe of Light Which the Lord wears", "The Omniscient Holy Spirit". Human bodies are really the "temples of God", being possessed of a "subtle sanctum" right in their very "heart" (= "inmost being"), which is in ceaseless touch with the Omnipresent Plane of Light. The glory of Dahara-Vidyā is thus adumbrated in the Rauravāgama :

भिन्ने देहे शिवो भूत्वा शिवर्थमसमन्वितः ।
शिवानन्दमनुप्राप्य अविभागायकल्प्यते ॥

The Sarvajānānottarāgama also says :

शिवोन्यस्त्वहमेवान्यः पृथग्भावंविवर्जयेत् ।
यदिशवस्तोहमेवेति अद्वैतंभावयेत्सदा ॥

²⁰ This verse occurs in the Mahā-Nārāyaṇa-Upanishat which is variously styled as Bṛihā-Nārāyaṇa-Upanishat or Yajñikī-Upanishat. The Mahā-Nārāyaṇa-Upanishat belongs to the Kṛiṣṇa-Yajurveda and forms the tenth book of the Taittiriya-Āraṇyakam. There are two recensions to this Upanishat, an Āndhra Recension in 80 Anuvākas and a Drāviḍa Recension in 64 Anuvākas. There is also a third Recension of the Mahā-Nārāyaṇa-Upanishat in 25 Khaṇḍas, but it forms part of the Atharva-Veda. The verse quoted by Appaya constitutes Anuvāka XII of the Drāviḍa Recension, Anuvāka XXIII of the Āndhra Recension and Khaṇḍa XII, v. 1, of the Atharva Recension. Part of it appears also in Nṛsiṁhapūrva-tāpaniya-Upanishat (I, 6) of the Atharva-Veda, with a reference, however, to the Yajur-Veda. The verse as quoted from the Mahā-Nārāyaṇa-

the course of his Bhāshya, from his exceeding love for the Dahara-Vidyā. Because he personally affects the Dahara-Vidyā, the Āchārya declares in the *Kāmādyadhikaraya* (Vedānta-Sūtras, III, iii, 38, q. v) also, that, of all the Para-Vidyās³¹, the Dahara-Vidyā is the best. And thus it is that he points out the Being under adoration, Whom he worships, by “*Paramātmane*”, an expression which is used in pointing out the Lord in the Dahara-Vidyā treated of in his own Śākhā; the *Taittiriyopanishat* declares, “The Paramātmā is he in the midst of that Śikhā³²” etc.

Upanishat is:

ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलं ।

ऋत्वरेतं विरूपाक्षं विश्वरूपायवैनमः ॥

The Nṛsiṁhapūrvatāpanīya-Upanishat repeats

ॐ ऋतं सत्यं परं ब्रह्म पुरुषं वृक्षेरिविग्रहं ।

कृष्णपिङ्गलमूर्खरेतं विरूपाक्षं शङ्करं नीललोहितमुमापतिं
मीशानःसर्वविद्यानामीश्वरःसर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपति
यादो जानीते सोऽमृतत्वं च गच्छति ।

Śrīkaṇṭha often refers to the Mahā-Nāra appellation *Mahopanishat* which should, however, be *Mahā-Upanishat* translated into German by *Sechzig Upanishad's des Veda*, zweite Auflage, I.

³¹ Or, modes of attaining “Illumination” “Higher Experience” whilst in the flesh. Thus under the Śāriraka-Sūtras, III, iii, *passim*; “Cognitions” or “Cognitions”. Śrīkaṇṭha says the Dahara-Vidyā is the greatest: एष प्रधानभूता (Śaiva-Bhāshya, Myso.

³² This verse occurs in the *Mahopanishat* which forms the tenth book of the *Taittiriyopanishat* (30) and thus a “pendant” (= Kb) to the *Shvetashvatara-Upanishat* (29) justified in calling it the *Taittiriyopanishat* of the *Dātūvāda* Recension.

Some men, by declaring that that Paramātman is some other than Śiva, have perplexed others. And with the idea that the devotionally-minded need not allow themselves to be so perplexed, by heeding to such unsound teaching, the Āchārya puts in the qualification, 'Śivāya'. In the Śārirādhikarāṇa (Vedānta-Sūtras, I, ii, 3—8, q. v), the Āchārya establishes, with peerless reasoning, that the Paramātman, meditated on in the Dahara-Vidyā, is Śiva alone and none else. However, although it will be meet, for the sake of elaborate reason, to describe the Paramātman glorified in the *Taittīshat*, either by the names *Iśa*, *Rudra*, *Maheśvara*, with its opening verses, "Dhātuh prasādān mahi—Viśvādhiko rudro maharishiḥ" "Yah parah", or by the name *Virūpāksha*, in common on. The full text is:

मात्मा व्यवस्थितः ।

इक्षरः परमः स्वराट् ॥ The शिखा referred to here is the flame), or, in the language of Western mystics, the 'Sacred Heart' that 'baptizes' the Soul.

Mahā-Nārāyaṇa-Upanishat (Drāviḍa Recen-

स्तुव्यां निहितोऽस्यजन्तोः ।

तुः प्रसादान्महिमानमीशम् ॥

Recension as VIII, 3.

Upanishat (Drāviḍa Recension, X, 19):

त्र महिषः ।

प्रसूत्या संयुनक्ति ॥

Recension as X, 3.

Upanishat (Drāviḍa Recension, X, 24):

with one of its concluding verses, “*Urdhvaretam virūpāksham*³⁶”, yet³⁷, since it is to be interpreted from the verse in the Mahābhārata, “The Supreme is designated ‘Śiva’, as he ceaselessly causes to prosper the means of men for attaining all their objects, ever desiring their prosperity (*śivam*)³⁸”, that Śiva is so-called, because He desires the best for men and others, that he blesses plenteously all their worldly activities, in so far as those activities would conduce to their *summum bonum*, and that He is behind every thing in manifestation, and since, consequently, pupils, if they would enter upon their study of the after reciting the word ‘Śiva’ and meditating on its meaning, are sure, by the grace of ‘Śiva’, to complete their course of study without an interruption. All the spiritual blessings sought by them are secured out by the word ‘Śiva’, in view of the fact that those blessings. And in the verse cited above in the Mahābhārata, the mention of the word ‘men’ includes *devas* and others also, as in the case in the sequel, “*Hṛidyapekshayā tu manushyā*” (Taittiriya Sūtras, I, iii, 24),³⁹ since, in the same

³⁶ This verse has already been quoted from the Taittiriya Upanishat in foot-note 30, *q. v.*

³⁷ Verses quoted in foot-notes 33-35 occur in the Drāvida Recension of the Mahā-Nārāyaṇa Upanishat, to which in the last foot-note, constitutes Anumāna. What Appaya might mean by the word *āksham* indicating the source of these quotations, may be remarked in foot-note 32, the Mahābhārata Taittiriyo-paṇḍit.

³⁸ The Mahābhārata, Drona

³⁹ i.e. in the Devādhikara

Lord (Śiva) is stated to have declared, "To me the *Dānavas*, the *Amaras* and the *Suras* are alike: I am concerned in the welfare (*śivatva*) of all beings, and hence I am Śiva". The word Śiva is derived from the root, "Vaśakāntau" ⁴⁰, by an inversion of letters, after the manner of 'Prishodara' ⁴¹ (literally = speckle-bellied) and the like; hence it is said, Just as Kaśyapa is derived from *Paśyaka*, it is thought the word *Simha* comes from the root *Hisi*, and Śiva *aśa-kāntau*, by inversion of letters". And thus the 'a' comes out to mean 'Desirer'. Now, if it be asked, that Śiva desires? the ready answer is, the well-Devas, the Asuras, and the Manushyas, the its support from the authority of the ancient *ivam* ichchhan manushyāṇām ⁴² (=desiring n). But the other etymology, "He causes acquired from the word Śiva, signifying means of the termination, 'pachādyach', cl sense. Although, in the above manner, Śiva', denoting the Supreme Lord, is etymologies, the good promised by et be gained by chanting the word in

VI, iii, 109.

o Pāṇini, *Ashtādhyāyi*, VI, iii, 109. The of "wind" and sometimes of 'Śiva' osed to be made up of two elements er being elided before the fusion takes e lot of similar irregular formations:

the Mahābhārata, referred to in

ion referred to in *śat-nāṭya-*

accordance with the Tantra⁴⁴. Moreover, all sins become removed by reciting the word 'Šiva' even once, and this, we say, on the authority of the *Šruti* and the *Purāṇa*, e.g., "Even if a person be an outcast, should he but mention the word 'Šiva', talk to him, live with him, and eat with him⁴⁵", "By articulating the two-lettered name once, the sin of man is destroyed forthwith⁴⁶", etc. And only on this account, the *Paurāṇikas* aver that the word *Šiva* contains the cream of the teaching of all the eighteen *Vidyās*, as borne out by the verse, "Among the (eighteen) *Vidyās*⁴⁷, the *Šruti* is the best, and

⁴⁴ i.e. to say, as prescribed in the Tantras (=Mystic Scriptures) under which name the Āgamas are often known (cf., *Kriyāsāra*, upodghāt-prakaraṇa, vv. 90 and 96). Nijaguṇaśivayogin is fond of calling them Mantras or Mantra-Šāstras.

⁴⁵ Šrikanṭha quotes this verse, as from the Muṇḍakopanishat, in the Agnihotrādhikaraṇa (Brahma-Sūtras, IV, i, 16). As the extant copies of the Muṇḍaka do not contain the verse, it is clear that the Upanishat used by Šrikanṭha was either much fuller or of a different recension. The Upanishat can, in any case, only belong to the Atharva-Veda. Appaya knew the verse probably from Šrikanṭha's quotation. It is sometimes referred to the Muṇḍakopanishat, III, ii, 9, but the current editions of the Upanishat contain a different verse altogether.

⁴⁶ This Šloka has a near echo of the following verse of the Šiva-mahā-purāṇa:

शिवेति द्वयक्षरं यस्य नृणां नाम गिरे रितम् ।

सकृत्प्रसङ्गात्सकलमधमाशुविहृतितत् ॥ v. 47, *Satīkhaṇḍa, Rudra-samhitā*.

⁴⁷ The eighteen *Vidyās* referred to are the branches of learning which are mastered under a *Vidyā-guru* (=a preceptor in secular studies and religious philosophy). They are usually listed as follows:—

अंगानिवेदाश्त्वारो मीमांसा न्यायाविस्तरः ।

धर्मशास्त्रंपुराणं च विद्याह्येताश्चतुर्दशः ॥

आयुर्वेदोपत्तुर्वेदो गांधर्वश्चतितेततः ।

अर्थशास्त्रंचतुर्थेतु विद्याह्यादशैवतु ॥

Sometimes they are listed as the four Vedas, the six *Vedāṅgas*, the

amongst the Śruti, the Eleven Rudra Hymns ⁴⁸ are the best, and amid the latter, the Pañchākshari is the best, and in the Pañchākshari, the two-lettered Śiva is the best ⁴⁹. And, thus, the object here of mentioning the name Śiva is also this, namely, that by reciting that name at the start, a name which is potent enough to remove all evils, the pupils may be saved from all those difficulties which prove an obstruction to their studies etc.

The Lord under salutation, Who is thus made known by the expression 'Paramātman', by reason of His being the Upāsya of the Dahara-Vidyā described in the Taittiriyopaniṣhat, and by the expression 'Śiva', as He is of the nature of Parameśvara indicated in the same place by the epithets Maheśvara and so on, is further characterized by the four adjectives, "Om" and the rest, that is, by words recalling the sense of the sections on the Dahara-Vidyā expounded in other Upanishats, for the purpose of directing attention to the references meant, in a recapitulation of His features

six Darśanas, the Smṛitis as a whole and the Purāṇas-and-Itihāsas as a whole. There are also other modes of classifying the branches of lore into eighteen (see § 16 of Narahari's *Bodha-Sāra*, Benares Sanskrit Series, No. 21). The Jñāna-guru's province is higher and more real. He teaches the Āgamas which deal with the highest reaches of the para-vidyās (= modes of attaining 'living gnosis' or 'illumination' whilst in the flesh), and never troubles about theoretical learning having only a scholastic interest. The best exoteric outline, albeit cryptic and scrappy, of the Āgamas, is to be found in the Upanishats.

⁴⁸ Taittiriya-Samhitā, IVth Kāṇḍa, Vth Prapāṭhaka, containing Eleven Anuvākas. This Prapāṭhaka is, hence, called Rudraikādaśini alias Rudrādhyāya.

⁴⁹ The above verse appears as kārikā 82 of Prathamopadeśa in the Kriyā-sāra, and is, perhaps, a quotation from Kāśikhaṇḍa of the Skānda-purāṇa.

connected with the Dahara-Vidyā as detailed in other Upanishats⁵⁰.

The word "Om" points out the Supreme, as borne out by the Scriptural Text "*Om iti Brahma*" etc., and by the statement in the *Kūrmapurāṇa*, "the Supreme is known as *Hara* by reason of His dissolving everything, as *Vishṇu* by reason of His pervading everything, as *Sarvajña* by reason of His knowing everything, and as *Om* by reason of His protecting (*avāna*) everything".⁵¹ By the *Uṇādi-Sūtra*, '*Artistusuhusridhṛikshikshubhāyāvāpadiyakshinibhyoman*', the suffix "man" is added to the root "av", meaning "to protect": By another *Uṇādi-Sūtra*, '*avateshṭilopāścha*', the letters 'an' of the suffix 'man' are expunged: Again, by the *Sūtra*, "*Jvaratvarasravyavimavāmupadhbāyāścha*" (*Pāṇini*, VI, iv, 20), the "v" and "a" of "av" get each changed into "ū": Then by the *Sūtra*, '*Akassavarṇedirghaḥ*' (*Pāṇini*, VI, i, 101), the two 'ū's become clubbed into a single long 'ū': Next, by the *Sūtra*, '*Sārvadhātukārdhadhātukayoh*' (*Pāṇini*, VII, iii, 84), the resultant 'ū' is gunated into 'o': By the *Sūtra*, "*Krinmejantah*" (*Pāṇini*, I, i, 39), 'Om' is an *indeclinable* (*Avyaya*), since 'm' is at the end thereof. Again, by the *Sūtra*, "*Avyayādāpsupah*" (*Pāṇini*, II, iv, 82), there is elision of the dative termination⁵². Since an Ātharvaṇa-

⁵⁰ Appaya's meaning is that the adjectives employed by Śrikanṭha are indicative of the Aupanishadic passages whose senses they convey.

⁵¹ Taittiriya-Upanishat, Śikshā-valli, VIII, 1 (Deussen, Sechzig Upanishad's des Veda, p. 220).

⁵² The portion of the gloss flanked by this number must be regarded as parenthetical. Rid of all Pāṇinean terminology, the evolution of "Om" from the root 'Av' may be summed up in the following steps: Av, Av+man, Av+m, Ū+ū+m, Ū+m, O+m and Om. Appaya switches off into this digression to vindicate the statement of the

Upanishat⁵³ enjoins in the words, "But, whoever meditates on this Supreme Spirit solely by this syllable of three *morae*, viz., *Om*", that the Daharopāsanā should be performed through meditation on the Pranava of three *morae*, indicative of the Supreme Spirit, and since the adjective, "Om", is a repetition of the special feature related therein, the reference is indicated by the word employed⁵⁴.

The expression "*Aham-padārthāya*" means "To Him Who is the real meaning of the word 'Aham', which is employed in reference to the *Jīva*, by reason of either His being the *Antarātman*, or His forming the final resting-place of the *Upāsaka*'s boundless *Ahambhāva*⁵⁵". Since in the discussion of the *Dahara-Vidyā*, in the *Bṛihadāraṇyakopanishat*, broached *Kūrmapurāṇa*, cited by him, that the Supreme is called 'Om' by reason of His protecting (*avāna*) everything. Appaya further construes 'Om' in the present context as an adjective in the dative case, qualifying the noun 'Śivāya', and is hence obliged to quote also his grammatical authorities for doing so.

⁵³ Praśna-Upanishat, V, 5.

⁵⁴ Appaya means that the use of the adjective, 'Om', recalls Praśna-Upanishat, V, 5.

⁵⁵ The idea is this. The worldly-minded are conspicuous by their *ahārikāra*, while the Sanctified-in-spirit are overflowed by Parama-Jatter, the Higher "I" obscures everything else. When God is found in the limpid deaths of one's own Soul, the sense of worldly differentiation (*Skānda-purāṇa*, Śambhava-kāṇḍa, III, 51) which is based on the actual experience of those who have "found" God, the Soul as such can never be known (being so elusive of detection) except in that phase of the *Samādhi* which goes by the name of Ātmoddhāraṇa. Appaya, therefore, says that in the Godly the bounds of the 'Ahambhāva' find their final rest in the Lord, or the 'Aham' is indistinguishable from the Lord Himself. But, from the unspiritual view-point of the worldly-minded

in the words, "There is a space in the interior of the heart and therein He dwells"⁵⁶, there occurs the sentence, "That Paramaloka is his who thinks 'I alone am this All'",⁵⁷ in which the word "I" that is used points in effect to 'Śiva', He being either the Antarātman of the Jīva who thinks like that, or the final resting-place of his boundless *Ahambhāva*, and since the adjective, "Ahampadārthāya", is a repetition of the special feature related therein, the reference is indicated by the adjective employed⁵⁸.

"*Lokānām siddhīhetave*" means "to Him Who is the means for the attainment of the several *Lokas* sought by the *Daharopāśakas*". Since the hymn of the *Chhāndogya-Upanishat*, "But, those who depart from hence after having found the Ātman and those real pleasures, for them there is freedom of action in all *Lokas*"⁵⁹, declares that the *Daharopāśaka* will attain, as his fruit, all the *Lokas*, and since the adjectival phrase, "*Lokānām siddhīhetave*", repeats the special feature related therein, the reference is indicated by the phrase employed⁶⁰.

Since the *Kaivalyopanishat* declares in the passage, "He Who has, likewise, No Beginning, Middle or End, Who is the whose theatre of activity is formed solely by the senses and thought, the hiatus between Ātma-darśanam and Śiva-darśanam cannot be discerned and may consequently be ignored.

⁵⁶ *Bṛihadāraṇyaka-Upanishat*, IV, iv, 22.

⁵⁷ *ibid*, IV, iii, 20.

⁵⁸ Appaya means that the use of the adjectival compound, 'Aham-padārthāya', recalls *Bṛihadāraṇyaka-Upanishat*, IV, iii, 20.

⁵⁹ *Chhāndogya-Upanishat*, VIII, i. 6.

⁶⁰ Appaya means to say that the employment of the adjectival phrase, 'Lokānam siddhīhetave', is intended to recall *Chhāndogya-Upanishat*, VIII, i, 6.

One, Who is Omnipresent, Who is of the nature of Light and Love, Who is Formless, Who is Marvellous⁶¹ ", that the Lord is possessed of the nature of Life (=Pure Be-ing), Light and Love, and since the adjectival phrase, " *Sachchidānanda-rūpāya* ", repeats the special feature related therein, the reference is indicated by the phrase employed⁶². The next hymn of the same Upanishat (*Kaivalyopanishat*) declares, " The sage walks out of Darkness by meditating on the Lord, the Consort of Umā, the Supreme Ruler, the Three-Eyed, the Blue-Throated, the Supremely-Tranquil, the Fountain-Head of All Beings, and the Witness of All⁶³ ". Here, by the expression, " the Fountain-Head of All Beings ", the Lord (Śiva) is stated to be the Material Cause of Everything in Manifestation. If so, a doubt arises as to whether the Lord (Śiva) might, in attaining the condition of the Universe in Manifestation, give up His original nature of Light and Love, just as milk, in attaining the condition of curds, gives up its original nature. It is solely for the purpose of allaying this doubt that the Lord is characterized, " Who has No Beginning, Middle or End ".⁶⁴ The same meaning is conveyed here (i.e. in the Commentary) also, by the adjective, 'Sat'. The meaning of that adjective is that, although the Lord remains, for ever, of the nature of Light and Love,

⁶¹ Kaivalya-Upanishat, v. 6. Here is the full text:

अचिन्त्यमयत्तमनन्तरूपं शिवं प्रशान्तमसृतं ब्रह्मयोनिम् ।

तथाऽऽदिमयान्तविहीनमेकं विभुं चिदानन्दमसृपमद्गुतम् ॥

⁶² Appaya means to say that the employment of the adjectival compound, ' *Sachchidānanda-rūpāya* ', is intended to recall Kaivalya-Upanishat, v. 6.

⁶³ Kaivalya-Upanishat, v. 7.

⁶⁴ See foot-note 61.

still, He does not, for even a moment, give up His nature of Life (= Pure Be-ing).

Again⁶⁵, the Supreme Spirit is connoted by the above-mentioned four attributes beginning with "Om" etc., in order to bring out the sense elaborated in the four chapters of this Treatise (i.e. the Śārīraka-Sūtras). For instance, by the use of the word "Om", it is indicated that in Śiva (the Lord), Who is the Supreme Spirit and Whom that "Om" describes, all the Upanishats meet; for, the *Kathavallī*, after promising, "I will briefly declare to you that Word Which all the Vedas specify, Which all kinds of Spiritual Wisdom declare and by yearning after Which men lead a godly life"⁶⁶, states immediately, "That Word is 'Om', and That alone, verily, is Brahman Who endures for ever and ever", and so on, and thus refers to the Word, "Om", and indulges in Its praise, as It has the virtue of setting forth the Supreme Spirit Whom (*sic*) the first passage begins to describe as being set forth by all the Vedas. Besides, the three *moraे* of this "Om" are said to be of the nature of *Rik*, *Yajus*, and *Sāman*, in the Upanishats of the Atharvaveda, and elsewhere. Further, in such works as the *Prapāñcasāra*⁶⁷, it is said, "The Word, *Om*, is formed by the fusion of the first letter of the hymn,

⁶⁵ Hereforward, a different line of explanation is attempted with reference to the same (first) verse of Śrikaṇṭha's Proem.

⁶⁶ Kāthaka-Upanishat, ii, 15.

⁶⁷ This is a work on mysticism attributed to Śri-Śāṅkarāchārya. It deals with the arcana of tāntric science (= the Mantra-Śāstra of foot-note 44) and worship, and contains thirty-six paṭalas; compare Eggeling's Catalogue of Sanskrit Manuscripts in the India Office, London, Part IV, p. 868, No. 2783. There is a Manuscript of this work in the Adyar Library, Madras, but it has only thirty-three paṭalas, and, hence, accords with the one described at p. lxvi of the Preface to Hara Prasād Śāstrin's Catalogue

‘*Agnimile purohitam*’, of the First Veda, the middle letter of the hymn, “*YonissamUdrobandhuḥ*”, of the Mid-Veda and the last letter of the hymn, ‘*Samānam varam*’, of the last Veda⁶⁸”. Hence, also, it is patent that, by the use of the Word, *Om*, His quality of being glorified by all the Vedas, is touched upon. And, therefore, the meeting of all the Upanishats in the Lord, is substantiated, agreeably to the principle of “*Šatepañchāśat*” (=stumbling upon a hundred when seeking only for a fifty)⁶⁹. Or, perhaps, the word, ‘*tapas*’, in ‘*Tapāmsi sarvāni cha yadvadanti*’⁷⁰, means ‘Spiritual Wisdom’, as the outcome of the root, ‘*tapa ālochane*’: the word indicating the

of Palm-Leaf and Selected Paper Manuscripts belonging to the Durbar Library, Nepal. There is also a Commentary on the *Prapañchasāra*, by *Jñānasvarūpa*.

⁶⁸ The first Veda is the Rig-Veda, the mid-Veda is the Yajur-Veda, and the last Veda is the Sāma-Veda. “*Agnimile purohitam*” are the opening words of the first Sūkta of the first Anuvāka of the first Maṇḍala of the Rig-Veda-Samhitā; “*Yonissamudro bardhuḥ*” are the last words of the XXVth (i.e. the last) Mantra of the Vth (i.e. the last) Prapāṭhaka of the VIIth (i.e. the last) Kāṇḍa of the Taittiriya-Samhitā (of the Kṛiṣṇa-Yajur-Veda): the same words also occur in a rather inverted order in the Bṛihadāraṇyaka-Upanishat, I, i, 2, *ad finem* (viz., समुद्रएवास्यवन्युःसमुद्रेयोग्निः॥), the Bṛihadāraṇyaka-Upanishat being a member of the Śukla-Yajur-Veda; “*Samānam varam*” are the last words of the Vamśa-Brāhmaṇa of the Sāma-Veda.

⁶⁹ The idea is that the strength and number of authorities for *sarva-vedānta-pratipādakatā*, are simply overwhelming. When we seek only for proofs to illustrate the Lord’s *sarva-vedānta-pratipādakatā*, we come across such as prove His *sarva-veda-pratipādakatā*. Hence, in the *Šatepañchāśat-nyāya*, as here used, the “*Pañchāśat*” refers obviously to the Lord’s *sarva-upanishat-pratipādyatvam*, and the “*Šate*” to His *pan-vedic glorification*.

⁷⁰ *Kāṭhaka-Upanishat*, ii, 15, referred to in foot-note 66.

Upanishats which treat chiefly of 'Spiritual Wisdom'. From this it is clear that, by the actual employment of the Word, "Om", the character of the Lord's being glorified by the whole body of the *Upanishats*, is alluded to. The Āchārya has used the Word, 'Om', at the start, with the idea that, although it is possible to vividly exhibit the meeting of the Upanishats in the Lord, through any other attribute, yet, the disciples must also be given an opportunity of remembering the Supreme Mantra of Six Letters ¹¹ by means of the two

¹¹ To wit, "OnnāmaśŚivāya", the great tāraka-pañchākshara for Ātmoddhāraṇa (see foot-note 1). According to Pārameśvarāgama (dīkṣā-prakaraṇa, paṭala XI, v. 44) the names mūlam, vidyā, śivam, śaivam, sūtram, pañchāksharam and shaḍaksharam denote the same 'mantra'. The same Pārameśvarāgama adds:

वेदेच्चेदशीर्षेच्चा प्युभयत्रपदक्षरः ।

मन्त्रःस्थितःसदामुख्यो लोकेपंचाक्षरःस्मृतः ॥ v. 4.

अन्यजोवाऽधमोवापि मूर्खोच्चा पंचितोऽपिवा ।

पंचाक्षरंजेपेत्रिष्ठो मुच्यते पाशवन्धनात् ॥ v. 26.

तस्मात् षडक्षरोमन्त्रः सर्वसिद्धिप्रदायकः ।

षडक्षरमयं देवं मांतु यो जपतेभुवि ॥ v. 27.

एषापवचाक्षरीविद्या प्रणवाद्याषडक्षरी ।

सशब्दस्तस्यसर्वस्य वीजभूतासमाप्तः ॥ v. 31—dīkṣā-prakaraṇa, paṭala XI.

It is clear from the above ślokas and those of the Sūkshmāgama (paṭalas III, IV and V, q. v.) and the Suprabodhāgama (pañchāchārya-pañchama-utpatti-prakaraṇa, q. v.) that the name 'panchākshara' has in essence nothing to do with the popular meaning of *akshara* (=letter); the word *akshara* standing for 'any imperishable factor of the Divine Dispensation'. If one should "think thought" with the Shaḍakshara-mahā-mantra, adverted to by Appaya, for one's *bija*, after an utter emptying of one's worldly cravings, and also observe the necessary "exercises in godliness", one would, in God's good time, be blessed with 'Ātmadarśanam' and, in due course, with other "Spiritual Triumphs". Says, therefore, the

words, 'Om nama', occurring in the first foot, and the word, 'Śivāya', occurring in the fourth foot; and in so doing, intends also to tacitly indicate the import of the First Adhyāya.

Pāraimeśvarāgama, in the pāṭala quoted above:

पंचाक्षरीं नियमवानपि यो जपेत तस्मिन्समाहितमनाः शुचितात्मवश्यः ।
क्षेत्रेशिवस्य परमेभुवि पर्वते वा गच्छेत्सशङ्करपुरं शिवसंनिकाशः ॥ v. 109.

Besides the three-fold sub-division of the pañchākshara referred to in foot-note 1, there are also other sub-divisions recognized, e.g., six-fold, five-fold, etc., which it will be useful to know. The *Siddhānta-bodha* (a well-known digest of the Āgamānta, freely drawn upon in Śivāgrāyogin's works) recognizes a six-fold sub-division in the following verses :

पंचाक्षरन्तु पद्मेदं तारप्रासादमिश्रकम् ।
स्थूलं सूक्ष्मं च शुद्धंचातोच्चारणकमं श्रुणु ॥
ततोन्नमः शिवायेति तारपंचाक्षरंभवेत् ।
ओ हां हौं शिवायनमेति प्रासादपंचाक्षरम् ॥
नमः शिवायहिति स्थूलं स्थूलं सूक्ष्मं सूक्ष्मं ।
नमः शिवाय शिवायनम इत्येतत्स्थूलं सूक्ष्मकम् ॥
सूक्ष्मं नमोन्नतमित्युक्तं शुद्धपंचाक्षरंयथा ।
हित्वा नमः पदंतस्य शिवाय इति चोन्न्यते ॥
शुद्धपंचाक्षरमिदं सागुभूतिप्रकाशकम् ॥
पंचाक्षरस्यतन्मये पतिपाशपशुद्दितम् ॥
तन्मयेमलमायाख्यं पृथक्कुर्वात्मदर्शने ।
शुद्धंचकेवल्यसुखादुकूलं स्वाभाविकं तत्पदसोहमस्मि ।
शिवोऽहमस्मिन्नान्तं वेदान्तंसोऽहमस्मितु ॥

The pañchāchārya-pañchamotpatti-prakaraṇa of the Suprabodhāgama sub-divides the pañchākshara into five sorts (e.g. the prasāda-pañchākshara, māyā-pañchākshara, the sūkshma-pañchākshara, the sthūla-pañchākshara and the mūla-pañchākshara), and traces their origin to the Five early Apostles of God, called *Revaṇārādhya* (= *Reṇukāchārya*), *Marulārādhya*, *Ekorāmārādhya*, *Panditarādhya* and *Viśvārādhya*, who are mentioned also in the *Pāśupata-tantra*. The Apostles are said to be the Incarnations of the Lord in His five 'phases' of *Sadyojāta*, *Vāmadeva*,

In admitting the Lord (Śiva), Who is the Supreme Spirit, to be the One without a Second, there is a clash with those Scriptural Texts that describe Him as the One with a Second; and in admitting Him to be the One with a Second, there is a clash with those Scriptural Texts that describe Him as the One without a Second; and there arises, hence, a suspicion of contradiction. The Second Adhyāya shows that there is no contradiction, whatever, in the Lord—Who is pre-eminent by his Power (*Śakti*) Which has the Form of the Entire

Aghora, Tatpurusha and Iśāna. The number of letters in these sub-divisions of the Pañchākshara, varies from ten to six and is due to the addition of one or more of the syllables, *hrām*, *hrīm*, *hrūm*, *hrāim* and *hraum* (cf., also p. 55 [where *hraum* is left out of account as an additive syllable] of Guru-deva's *Viraśaivāchārapradipikā*, Poona, 1905). It may, however, be noted, in passing, that even this five-fold sub-division of the *pañchākshara* will turn out, in reality, to be only a six-fold sub-division, if the original *pañchākshara* of five letters (e.g. 'Namaś-Śivāya') be not lost sight of.

Another five-fold sub-division of the Pañchākshara comprises the sorts known as *hrasva*, *dirgha*, *pluta*, *sūkshma* and *atīsūkshma*.

The Śivajñanabodha ordains :

चिह्नात्मनि दृष्ट्वेऽत्यक्त्वा वृत्तिमरीचिकाम् ।

लभ्यता शिवपदच्छायां ध्यायेत्पंचाक्षरीं सुधीः ॥ v. 9. It need not be pointed out that the Śivajñanabodha forms the 12th adhyāya of the LXXIIIrd (pāśa-vimochana-)paṭala of the Rauravāgama (cf., foot-note 7). As an Āgamāntic Classic, it is held in very high esteem, being one of the "revealed" books. Śivāgrayogin's commentaries (both in the *Laghutīkā* and the *Guru-tīkā*) on the verse quoted, constitute a masterpiece of mystic instruction on the subject of the Pañchākshara.

Touching the spiritual efficacy and import of the pañchākshara, a few more references may also be added in this connexion: Guru-deva's *Viraśaivāchārapradipikā*, chapter XXXI, and *Śiva-mahā-purāṇa* (Bombay Edition), *vāyaviya-samhitā*, *uttara-khaṇḍa*, chapters XII, XIV and XXXIX, and *vidyeśvara-samhitā*, chapter XVII.

Creation in Manifestation—being the One without a Second and admitted, at the same time, to include divisions. And this sense of the Second Adhyāya, to wit, that there is no contradiction, is indicated by the adjective, 'Ahampadārthāya'. The Āchārya himself declares, in the fourth *Adhyāya*,¹² that the word 'Aham' denotes that Lord (Śiva) without a Second, Who shines pre-eminent by His Power (Śakti) Which has the Form of the Entire Creation in Manifestation.

The word, 'Lokāḥ', means 'Those that behold their Ātman', and, thus, "Those who have seen the Lord (Śiva) face-to-face in spiritual communion". Their *siddhi* (=attainment of object) is *Mukti-phala-lābha* (=getting *Mukti* as fruit). The meaning of the third adjective is, therefore, "to Him Who

¹²i.e. under the Śāriraka-Sūtra, IV, iv, 19. Śrikantha's very words are: "अहमिति शक्तिशिवाद्वयं ब्रह्मोच्यते" (Śaiva-Bhāshya, p. 346, Mysore Edition). They may be translated, "Aham denotes the Lord Who is Śakti-and-Śiva-At-One". The same idea is to be found repeated in the following verses of the Kailāsa-Samhitā of the Śiva-mahā-purāṇa (Bombay Edition):

तत्राद्याहंपदस्यार्थः शक्त्यात्मासंशिवस्स्वयम् ।
सएवाहंशिवोऽस्मीति स्वात्मानं संविभावय ॥

प्रज्ञानं ब्रह्मवाक्यार्थः पूर्वेमवप्रवोधितः । Chap. XVIII, v. 45.

अहंपदस्यार्थभूतः शक्त्यात्मापरमेश्वरः ॥

अकारस्सर्ववर्णार्थः प्रकाशःपरमदिश्वः ।

हकारोऽयोमस्तपस्यात् शक्त्यात्मासंप्रकीर्तितः ॥

शिवशक्त्योस्तुसंयोगादानन्दस्सततोदितः ।

ब्रह्मेतिशिवशक्त्योस्तु सर्वात्मत्वमितिस्फुटम् ॥

अहंपदस्यार्थभूतः शक्त्यात्मासिवहरितः । Chap. XIX, vv. 1, 2 and 3.

सएवास्मीतिवाक्यार्थयोजनाभवतिप्रुवम् ॥

सर्वोल्कृष्णसर्वात्मा परं ब्रह्मसहितः ।

परश्चाथापरश्चेति परात्परमितिलिधा ॥ ibid. vv. 19 and 20.

is the means (hetu) for the *mukti-phala-lābha* of Šivasākshāt-kārins". Hence it follows that the Lord (Šiva) alone grants Spiritual Freedom (*Mukti*), as the *Pañchakṛityakārīn*⁷³ (=the Author of the Five Operations), the Lord Who is seen face-to-face at the end of *Śravaṇamananopāsanā* (=receipt of mystic instruction about the Lord, ceaseless thought about the Lord and worship of the Lord in spirit and in truth). And since He alone is meant by the Third *Adhyāya*, as being the direct means for Spiritual Freedom, the sense of that *Adhyāya* is here exhibited by the use of the adjectival phrase, '*Lokānām siddhīhetave*'.

⁷³ The pañcha-kṛityas of the Lord are thus described in Bhoja-deva's *Tattva-prakāśa*:

पञ्चविधं तत्कृत्यं स्थितिसंहारतिरोभावः ।
तद्वदुग्रहकरणं प्रोत्तं सततोदितस्यास ॥

Śrikanṭha names them, however, as:

जन्मस्थितिलयतिरोभावानुप्रहस्यं कृत्यं (*Śaiva-Bhāṣya*, p. 9, *Mysore Edition*).

The five operations are *Śrīṣṭi*, *Sthiti*, *Samhāra*, *Tirobhāva*, and *Amugraha*; *Tirobhāva* being sometimes known as *Tirodhāna*, *Tirobhāva* or *Parigraha*; and *Śrīṣṭi*, as *Janma* (*apud* Śrikanṭha, quoted above, as well as Appaya thereon at p. 109 of *Śivārkaṇānidipikā*, *Bombay Edition*). A summary description of the nature and purpose of the five operations is to be found in Chapter X of the *Vidyeśvara-samhitā* of the *Śiva-mahā-purāṇa* (*Bombay Edition*). Verse 2 of that Chapter runs:

स्थितिश्च संहारस्तिरोभावोऽप्युग्रहः ।
पञ्चैवमेजगत्कृत्यं नित्यसिक्षमज्ञ्युतौ ॥

The following are other references to places wherein the *pañchakṛitya* is explained:

Chhāndogya-Upanishat, VI, ii, 3, Brīhadāraṇyaka-Upanishat, IV, iv, 22, Kāthaka-Upanishat, II, 22 and 24, Kaushitaki-Upanishat, III, 9; Śāriraka-Sūtras, I, i, 2, I, i, 7, I, ii, 9, I, iii, 9, I, iv, 23, III, ii, 23, and III, ii, 37, *cum* Śrikanṭha's Commentary thereon, and Appaya's Gloss on Śrikanṭha; also Aghoraśivāchārya's Commentary on the āryā verse of the *Tattva-prakāśa*, quoted at the start.

Let us take now the adjective, 'Sat-chit-ānanda-rūpāya'. Here, in the phrase 'Ānanda-rūpāya', the Āchārya brings out the meaning of the *Phalādhyaśāya*⁷⁴ (=the *adhyāya* dealing with the fruits of godliness), seeing that that *Adhyāya* means only the Lord—Who is of the character of Bliss unsurpassed and Whose Fellowship is ever open to enjoyment (*anubhūyamāna*)—as the enjoyable fruit (*phala*) of those that have attained Spiritual Freedom (*Muktāḥ*). If the Highest Bliss (*Brahmānanda*), by reason of its being open to enjoyment (*anubhūyamānatā*), should be the portion of God (*Brahmaṇaḥ phalam*), then that Bliss would also become the portion of the Muktas (*Muktānām phalam*): for, the Scriptural Verse, "The pure in heart attain the highest semblance (of God)"⁷⁵, declares that the effect of Mukti (*Mukti-phala*) is of the nature of equality with God (*Brahma-sāmya-rūpatva*). And hence the 'Ānanda' is characterized as of the nature of *Chit*, in view to establish that the said Spiritual Freedom (*Mukti*) has for its effect (*phala*) the enjoyment of the Fellowship of the Lord (*Brahmānubhava*), the Fellowship of the Lord being open to enjoyment (*anubhūyamāna*). Because the Ānandavalli (of the Taittiriya-Upanishat) which describes the Lord as being possessed of Bliss Unsurpassed (*niratiśayānandatā*), describes Him in the same breath as having assumed a different character, in the verse "He Himself made His Own Self into that"⁷⁶, a doubt arises that some time or other His nature of Light and Love (*chidānanda-rūpa*) may be given up, and as a consequence the portion of

⁷⁴ The fourth and last *Adhyāya* of the Śāṅkara-Sūtras.

⁷⁵ Mundaka-Upanishat, III, i, 3.

⁷⁶ Taittiriya-Upanishat, Brahmānanda-valli, Anuvaka vii. The entire

enjoyment (*bhogyam phalam*) of the Muktas may also come to naught. In order to remove such a doubt, the "*Chidānanda*" is defined as of the character of "*Sat*". It will be established in the *Prakṛityadlikaṇa*" and elsewhere, that passage is:

असद्वा इदमग्र आसीत् ।
ततो वै सद्जायत ।
तदत्मानं स्वयमकुरुत ।

तस्मात्तत्सुकृतमुच्यतेऽति । And it is rendered by Deussen (p. 231 of *Sechzig Upanishad's*) thus:

Nichtseiend war dies zu Anfang;
Aus ihm entstand das Seiende.
Es schuf sich selbst wohl aus sich selbst,
Daher dies „wohl beschaffen“ heisst.

The true sense of the underlined portion, which is the portion cited in the text of the gloss of Appaya, is explained by Śrikanṭha (*Śaiva-Bhāṣya*, p. 117, Mysore Edition) as:

स्वस्यैव जगदाकारत्वेन कृतिरवगम्यते परमेश्वरस्य । अतः स एवोपादानं निमित्तं च ।
(= It is plain that Parameśvara makes His Own Self into the Form of the Universe. Hence, He alone is the Cause Material-and-Efficient.) Now it is perfectly obvious that Deussen takes the word 'tat' as the subject of the sentence, while Śrikanṭha construes it as a noun in the accusative case in apposition with 'ātmānam'. Deussen's meaning of the passage is, "It produced Its Own Self well out of Its Own Self", while Śrikanṭha's is, "He Himself (*svayam*) made His own Self (*ātmānam*) into that (tat)". In the opinion of Śrikanṭha, then, the use of '*svayam*' points to the *nimittakāraṇatvam* of the Lord, and that of '*ātmānam*', to His *upādānakāraṇatvam*.

The Lord is described as of Bliss Unsurpassed in Anuvākas v and viii of the Brahmānanda-valli of the Taittiriyopanishat, and hence alone is Appaya led to say, "Ānandavallyām niratiśayānandata�ा śrutasya Brahmaṇah".

¹¹ It covers Śāriraka-Sūtras, I, iv, 23-28.

the Lord (*Śiva*) undergoes no change even as He remains the Material Cause of the Universe⁷⁸.

⁷⁸ The idea sought to be made clear here is this: The Lord ever continues to be Life, Light and Love, and though 'Corruption' subsides in Him it cannot taint Him under any contingency whatsoever. His Light 'informs' all the chetanāchetanaprapañcha. Nothing can deter the 'Saved' from enjoying eternally the Lord's Fellowship, the essence of which is Bliss Without End, free from every trace of the touch-me-not *jīva-ahankāra* which binds the Souls to the *prapañcha* and therefore to its fleeting joys and miseries in alternation.

Nor is there any need for the Lord to undergo a 'change', in view of His being the Material Cause of the Universe. Under the Śārīraka-Sūtras, I, iv, 27-28, Śrīkanṭha makes out that in continuing to be the Material Cause of this Universe, the Lord undergoes no 'change'. The *kārya-prapañcha-upādāna-kāraṇatvam* of the Lord is due to an *apūrva-pariṇāma*, the unparalleled character of which is thus described by Śrīkanṭha: "Yathā nimittasya prakṛititve api na vikārādi sparśakā tathā pariṇāmāḥ sambhavati" (Śaiva-Bhāshya, p. 117, Mysore Edition). Śrīkanṭha's words may be translated, "The *pariṇāma* occurs in such a manner that the Moving Cause is the Material Cause and, yet, undergoes *nothing like an alteration of condition*". It is, in other words, the same as saying that the word '*pariṇāma*' is a misnomer if it is employed to denote the process whereby the Lord assumes His *kārya-prapañcha-upādāna-kāraṇatvam*, but that the process is called an *apūrva-pariṇāma* only for lack of a happier phrasing. The fact is (Śaiva-Bhāshya, pp. 118 *et seq.*) that this Universe of mind and matter had subsided originally in a state of involution in the Lord as a subtle thing called 'Darkness' (*tamas, achichchhatki*). The 'Illumining Power' (*prajñā, jñāna-sakti*) Which had lain dormant in Him flared up (*prasṛitā*), irradiated the 'Darkness' and set 'Creation' a-going. This 'Power' Which cannot be separated (*advitīyā*) from the Lord, 'appears' and 'vanishes' in Him, as a rainbow would appear and vanish in the sky. The Lord is the Material Cause of the Universe in that the 'stuff' of which the Universe is 'made' remained originally in a state of subtle involution within the boundless bosom of His Absolute Be-ing. He is the Efficient Cause because He made the 'Illumining Power' to go forth from Him and animate the 'material' of 'Creation' (cf., foot-note 3, *ante*). The various 'steps' in

Having thus begun his work with a salutation to the Supreme, the Āchārya now proceeds to specify the Being described in that work, in the verse beginning "Nijaśakti"⁷⁰. "The Supreme Spirit" is "the Spirit that is distinct from the human Soul". The Lord (Śiva) is eternally free from all imperfections and is, moreover, a treasure-house of every auspicious attribute. By using the demonstrative 'that', the Āchārya seeks to point out the well-known nature of the meanings of the epithets employed, a nature which is obvious from the statement, "But, the Other, being the Highest Soul, is called the Supreme Spirit (*Paramātman*); and being an Exceedingly Immaculate Soul, from a natural absence, in the past, of connexion with the Immemorial Corruption

'Creation' as laid bare by Śrīkaṇṭha is summed up *in extenso* by Appaya under the Śāriraka-Sūtras I, i, 2 and I, iv, 27 (*apud Śivārkamaṇidipikā*, pp. 120 and 566, Bombay Edition). The following two verses from the Fourth Chapter of the Śvetāśvatara-Upanishat will bear quoting in full, in this connexion, as being quite germane:

मायांतु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्मावयवभूतेन व्याप्तं सर्वमिदं जगत् ॥ v. 10.

यदा तस्मस्तन्न दिवा न रात्रि-
नैं सन्न चासच्छ्व एव केवलः ।
तदक्षरं तत् सवितुर्वरेण्यं ।
प्रज्ञात्वा तस्मात् प्रस्तुता पुराणी ॥ v. 18.

For some interesting collateral remarks the reader may be referred to Vijnāna-bhikshu's *Vijnānāmṛita* (a Commentary on the Śāriraka-Sūtras), pp. 257-262. The book is published as No. 8 of the Chaukhambā Sanskrit Series, Benares.

⁷⁰ निजशक्तिमित्तिनिर्मित निखिलजगजालचित्रनिकुर्संवः ।
स जयतिशिवः परमात्मा निखिलागमसारसर्वस्वम् ॥

For translation, see p. 5 *ante*.

(*anādi-mala*), is called Śiva; or rather, the Lord is called Śiva, by those Sages that know His real nature, as He is nothing but a profusion of auspicious attributes without end ^{so}.

^{so} The quotation in the text is made from two different sources (though it is not so indicated) and runs:—

- (a) उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
- (b) अनादिमलसंक्लेष प्रागभावात्त्वभावतः ।
अयन्तपरिशुद्धात्मा शिवइत्यमिधीयते ॥
अयवाऽनन्तकल्यणगुणैकघन ईश्वरः ।
शिवइत्युच्यते सद्दिशिवतत्त्वार्थं वेदिभिः ॥

Of the above, (a) occurs in the Bhagavad-Gītā, Chap. xv. v. 17 which is:

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥

The first hemistich is translated by Deussen (*Vier philosophische Texte des Mahābhāratam*, 1906, p. 94, q.v.) as, “Der höchste Purusha aber ist ein anderer, er wird der höchste Ātman genannt”. Dr. L. D. Barnett renders: “But there is another and highest Male, called the *Supreme Self*.” (*Bhagavad-Gītā* or *The Lord’s Song*, *The Temple classics*, p. 157). For a parallel passage compare Utpala-deva-āchārya’s *Śivastotrāvali*, *tritīya-stotra*, v. 14 (p. 24, Benares Edition):

उत्तमः पुरुषेऽन्योऽस्ति युष्मच्छेष्विशेषितः ।
त्वं महापुरुषस्त्वेको निःशेषपुरुषाश्रयः ॥

Quotation (b) constitutes verses 29 and 30 of the Śiva-mahā-purāṇa, Vāyaviya-samhitā, pūrvārdha, chapter xxxii (Bombay Edition), and vv. 28-30 of chapter xxviii, pūrvabhāga (= Vol. I), of the Sholapur Edition of the Vāyaviya-samhitā. The same idea is repeated in Renukāchārya’s *Siddhāntaśikhāmāṇi*, parichchheda viii, v. 8:—

आदितः परिशुद्धत्वान्मलत्रयवियोगतः ।
शिवइत्युच्यते शंभुः चिदानन्दघनः प्रभुः ॥

Be it remarked, in passing, that the phrase अनादिमल used in quotation (b) is characteristically Āgamic (cf. also v. 26 at p. 39 of Vol. I of the Sholapur edition of the Vāyaviya-samhitā).

'Jayati' means 'remains as the supremest of all', the verbal root, "ji jaya", bearing the sense of 'supremacy', when used intransitively. The sense is that the superiority of the Lord, Who is eternally free from all imperfections and Who is an ocean of all auspicious attributes, to all the phenomenal universe of mind and matter (*chetanāchetanaprapañcha*), is meet. And, in that behalf, the Āchārya exhibits the Lord's character and the proof therefor by the two remaining adjectives.

His, that is to say, His Own Light (Śakti) is the wall; That wall is the panel on which all the world-systems, that is, the myriads of universes with all their respective divisions, are fashioned by Him; Those alone form the picture-gallery, the collection of painted views; And hence He is described in the way He is done. Hereby is exhibited the Lord's character as the Author of the Universe. He is the *tout ensemble*, that is to say, is to be regarded as the *tout ensemble* of all the Āgama-sāras (=essences of the Āgamas), *viz.*, the Upanishats⁵¹. The meaning is that He is the mark

⁵¹ Appaya takes 'Āgama-Sāra' to mean 'upanishat'. In other words, he regards the Upanishats as embodying the essence of the Āgamas. A collateral inference of such an interpretation will be that the Āgamas are the predecessors of the Upanishats. But the usual chronological sequence of the Upanishats and the Āgamas, is indicated in the well-worn expression 'Nigamāgamāḥ', the word 'Nigama' standing there for the whole body of the Vedic Canon. In any case, however, the Āgamas are an amplification, with due reference to soundness, clearness and fulness, of the teachings adumbrated in the Upanishats. The Upanishats which the Āgamas amplify and explain, from a first-hand knowledge of the Mysteries of Godliness, are exceedingly archaic, and do not include the spurious, latter-day, sectarian compositions that pass under that name. A full list of the Upanishats, laid by Śrī Śaṅkarāchārya under contribution, in his commentaries on the *Prasthāna-traya*, is made out by Deussen in his

of their highest aim. Hereby is exhibited that the Upanishads are the proof therefor (i. e. for the Lord's *jagat-kāraṇatva-lakṣhaṇa*).

Das System des Vedānta (p. 32, Upanishad-Zitate, q. v.), all of which are genuine and ancient. Although Appaya is inclined to regard the Upanishads as 'Āgama-Sāra', the Śiva-mahā-purāṇa regards the Āgamas as 'Śruti-Sāra'. Both the views are correct, if we remember that the purpose of the Āgamas is to interpret the Upanishads which contain the cream of the Vedic instruction in the knowledge of God and the Soul. The related texts that serve as authorities, may here be collated for ease of reference:—

(i) शैवागमोऽहि द्विविधः श्रौतोऽश्रौतश्च संस्कृतः ।

श्रुतिसारमयः श्रौतस्ततन्त्र इतरोमतः ॥ v. 11, Chap. xxxii, Vāyavīya-

samhitā, pūrvārdha, Śiva-mahā-purāṇa, (Bombay Edition). The same verse appears, however, in Chap. xxviii of the Sholapūr Edition, with a slight variation in reading, to wit,

शैवागमोऽपि द्विविधः श्रौतोऽश्रौतश्च स स्मृतः ।

श्रुतिसारमयः श्रौतः स्ततन्त्र इतरोमतः ॥ (p. 264 of Vol. I.)

(ii) श्रौताश्रौतविमेदेन द्विविधस्तुशिवागमः ।

श्रुतिसारमयश्चौत स्सपुन्द्रिविधोमतः ॥ Sanatkumāra-samhitā of the

Skānda-mahā-purāṇa.

(iii) सामान्यं वेदजालं यच्छैवं वैशेषिकं वचः । Moha-samaya-tantra (= Moha-śrotra) of the Virāgama.

(iv) सिद्धान्तं वेदसारत्वात् । Suprabheda-gama.

(v) वेदान्तार्थमिदं ज्ञानं सिद्धान्तं परमं शुभम् । Makuṭāgama.

(vi) वेदसारामिदन्तन्त्रं तस्माद्विदिकमाचरेत् । *Ibid.*

(vii) निर्मितेहिमयापूर्वे श्रौतं पाशुपतं शुभम् ।

युद्धात्युद्यतमं सूक्ष्मं वेदसारं विमुक्तये ॥ Chap. xxxviii, Uttarārdha of the Kūrmapurāṇa.

The Upanishads, which may be said to be 'Āgama-Sāra', are sometimes known as Vaidika-śaiva-chidambara-upanishadaḥ (= Upanishads teaching about the Refulgent Omnipresent Plane of the Spirit), deal with

the *vaidika-pāśupata-yoga-pāda* and are catalogued in the following ślokas of Nijaguṇāśivayogin's *Vivekachintāmāri* :—

श्रीरद्वृहदारण्य श्रेताश्वतरपूर्वकाः ।
 कैवल्यस्त्रिकालाभि कठवस्त्रिसमावृताः ॥
 कात्यायनसमायुक्त व्याहानारायणस्तथा ।
 हंसोक्तिपरमहंसै वाच्कलोब्रह्मविंदुकौ ॥
 आरण्यामृतविंद्राया चर्चायनिपदस्तथा ॥
 पं ब्रह्ममहामन्त्रो जाबालोपनिषत्यथा ।
 गोविंदुस्तथा वाजसनेयस्तदनन्तरम् ।
 धायनीयाधलायनीयमैत्रायणीयकाः ॥
 सांख्यायनीयत्रायुरायणीयावितिच्छ्रद्यम् ।
 शैवानकीयेनसंयुक्तः शिवसंकल्पद्वयपि ॥
 श्रवणंपराक्रमश्च ब्रह्मज्ञानादिकंतथा ।

विवर्यन्तेसमस्तानि प्रोतानिवचनानि हि ॥ (pp. 9 et seq., Vol. I, Sholapur Edition).

It will be useful, in this connexion, to note the special features in which the Āgamas surpass the Upanishats, as books of Light and Spiritual Wisdom, although the Āgamas are, in truth, the fruit and fulfilment of the Upanishats. The Āgamas bear the same relation to the Upanishats, as the New Testament of the Christian Holy Bible bears to its Old Testament. The Upanishats deal with the stages of search after God (dhyāna-yoga), while the Āgamas speak of experiences after finding God (jñāna-pāda). To put it differently, the Upanishat's province is limited by charyā, kriyā and yoga (=pāśupata-yoga), while the province of the Āgamas includes these as well as jñāna (=Śiva-loka-prāpti=Mukti). The Upanishats deal with śravaṇa, manana and nididhyāsana (cf., Brīhadāraṇyaka-Upanishat, IV, iv, 5), while the Āgamas take the Aspirant to the condition known as samādhi. The Upanishats recognise jāgra, svapna, sushupti and turiya (cf., Māṇḍūkya-Upanishat, *passim*), while the Āgamas deal also with turiyātīta, the Highest Plane of the Spirit. The episode in the Brīhadāraṇyaka-Upanishat is familiar, which describes the Seer Yajñāvalkya as interdicting, under the threat of an imprecation, Gārgī's further talk, when she questioned him about his experience of the bhūmikā beyond turiya (=daharākāśa=prāṇava); and this trans-turiyic state is

Now the Āchārya prefaces his work with a benediction ^{ss}. The Lord is consorted with the blessed Gaurī (*Sarva-māṅgala*), and endued with all auspicious qualities (*sarva-kalyāṇa-guṇa*). It is a matter of common knowledge that He is so described in such scriptural texts as, “*Purusham krishṇa-pīṅgalam*” etc. The ‘Paramātmā’ is ‘that Ātmā who enjoys Supernal (*parā*) Blessedness (*mā*)’, and, hence, the Lord (*Śiva*). May the Lord conduce (*bhavatu*) to the attainment of all the fruits desired by you (*bhavatāḥ*) learners, who have come along, seeking to be blessed! The meaning is that the capability of Him, Who is superior to all else *Śiva-bhoga* [which can never be the subject of enquiry of those who are in the path of Corruption (= *duḥkha-pravṛitti-mārga*), be they ever so intellectual], and forms the theme of the Āgamas. The Upanishats do not so well enlarge on the legitimate blessings of Spiritual Freedom (*Śiva-sārūpya*) as the Āgamas, although they indicate them by way of sporadic hints. The highest teachings of the Āgamas, by reason of their embodying *truths as they are in their real reality*, are invested with extreme sanctity, and kept back from the ‘swine’ of the worldly (cf., St. Matthew, vi, 6); and the following śloka from the Śambhavakāṇḍa of the Skānda-mahā-purāṇa aptly expresses the holy character and *rahasyam* attaching to the Āgamānta:

सनकादिमुनीन्देभ्य स्त्रिपदार्थसंज्ञितम् ।

रहस्यमागमान्ताख्य सिद्धान्तकथयन् स्थितः ॥ *Chap. III, v. 51.*

Compare also foot-note 12, *ante*.

^{ss} भवतु सभवतांसिद्धै परमात्मा सर्वमङ्गलेष्वेतः ।

चिदचिन्मयःप्रपञ्चः शेषोऽशेषोऽपि यस्यैषः ॥

For translation, see p. 5 *ante*.

^{ss} See foot-note 30, p. 28 *ante*. The quotation is rendered by Prof. Deussen (*Sechzig Upanishad's*, p. 252) as “*Den schwarz-und-gelben Purusha*”. The word ‘Krishṇa’ in the compound ‘Krishṇa-pīṅgalam’, stands for none other than the ‘*Sarva-māṅgala*’ of Śrīkaṇṭha's verse, as interpreted by Appaya.